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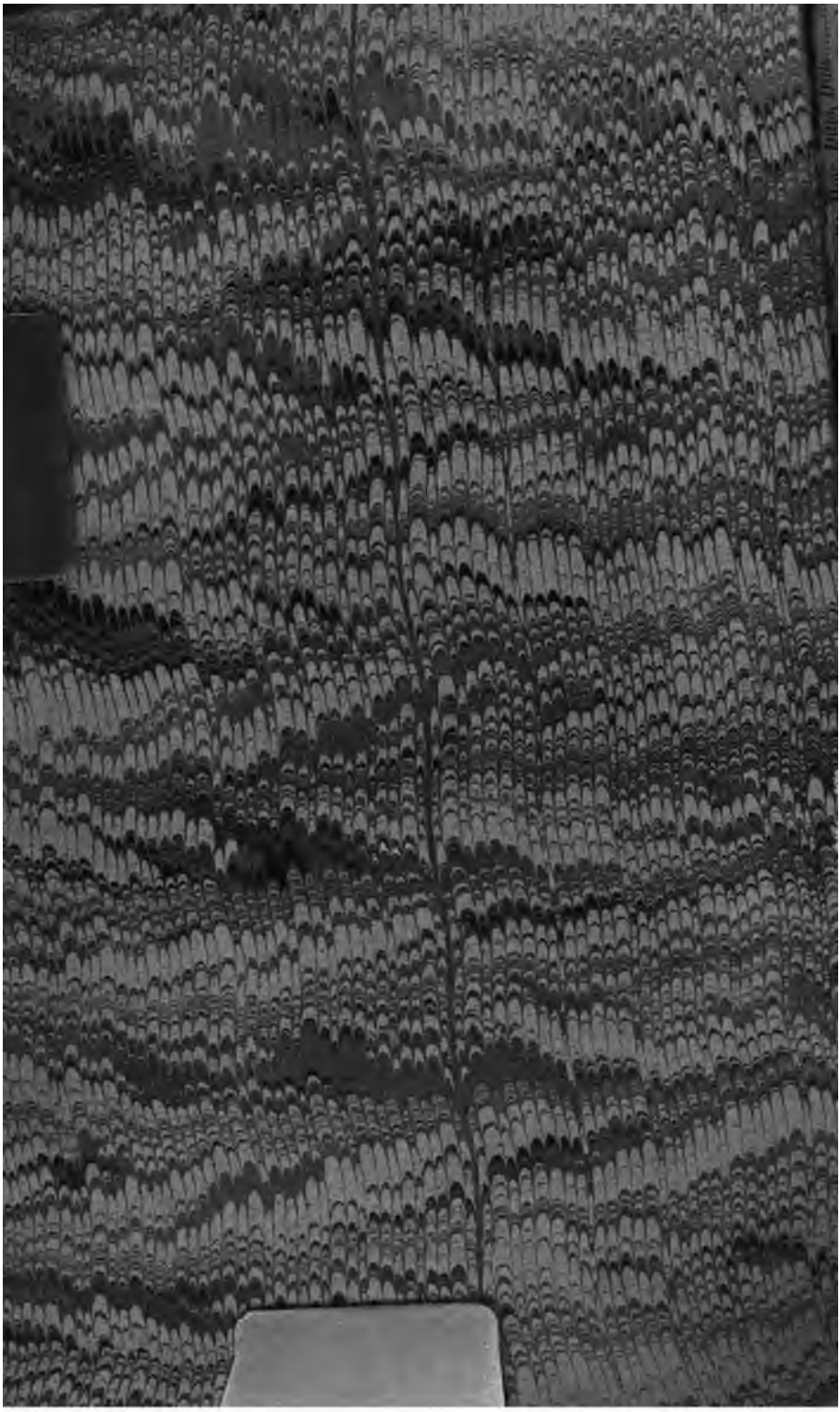
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Boyce's Kaffir Gramma
18

A GRAMMAR

OF

THE KAFFIR LANGUAGE.

BY WILLIAM B. BOYCE,

WESLEYAN MISSIONARY.

SECOND EDITION,

AUGMENTED AND IMPROVED,

WITH

VOCABULARY AND EXERCISES

BY WILLIAM J. DAVIS,

WESLEYAN MISSIONARY.

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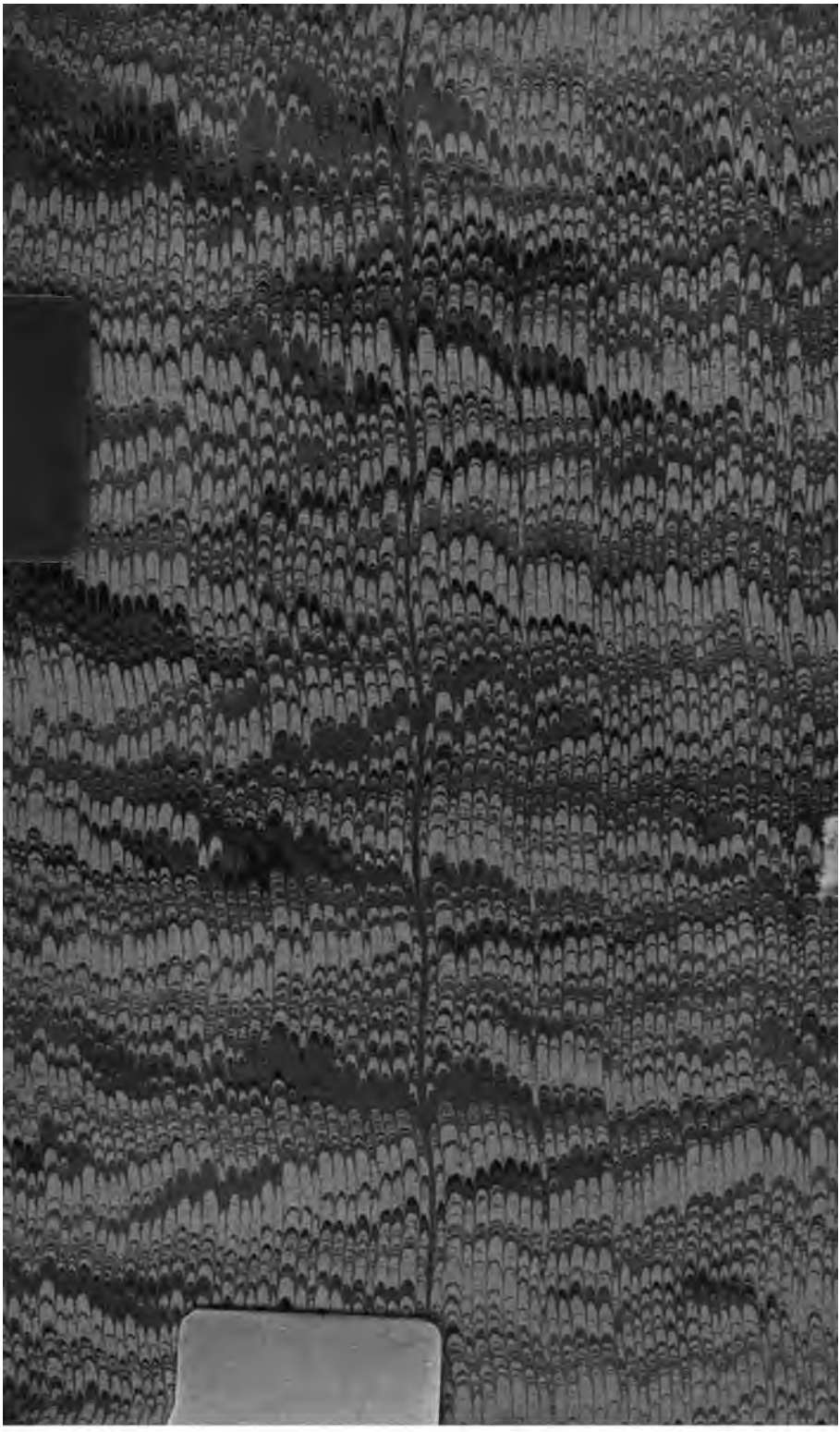
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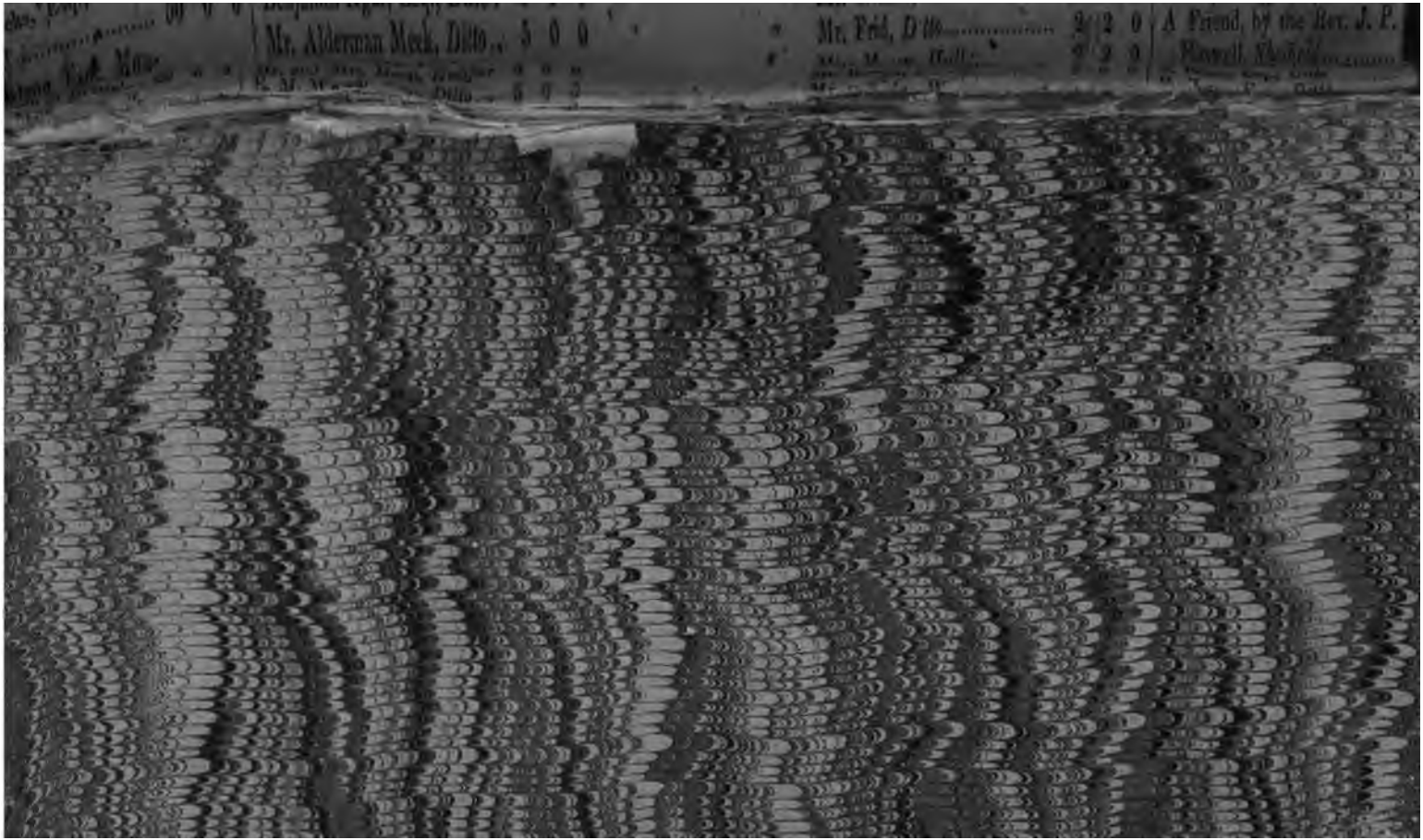
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1844.







Powell's Latin Gramm
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RTB

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TO

THE REV. WILLIAM SHAW,

WESLEYAN MINISTER.

DEAR BROTHER,

MY respected brethren in the ministry, as well as myself, feel that to no one could this, the *first* Kaffir Grammar ever printed, be inscribed with more propriety than to the *first* Wesleyan Missionary in Kaffraria.

We do not, however, view you merely as our Pioneer in the moral wilderness in which we labour; we have reason thankfully to acknowledge the measure of success with which the Divine blessing has accompanied your various plans for the extension of the work of God, both in the Colony, and among the tribes beyond the Colonial Frontier. While we ascribe the praise and glory to Him, to whom alone praise and glory are due, we feel no small pleasure in honouring you as the *instrument* by whose agency so much good has been effected; and we rejoice in this, that, in addition to the affectionate regards with which our private friendship would prompt us to address you, we are also bound highly to respect and honour you for your work's sake.

I remain,

For myself and brethren,

Your affectionate and obliged,

W. B. BOYCE.

Graham's-Town, February 5th, 1834.

ERRATA.

PAGE.					
12	line	5	for um-tu	read	*um-ntu.*
33		18	... ti		*si.*
44		19	... 28		22
109		18	... shwkazeka		*shwakazeki*
123		6	... is		*si*
135		5	... gayi		*gayo*
145		2	... umkohlisi		*inkohliso*
171		12	... 'downye		*'dawonye*
176		3	... inyangá		*inyanda*
216		26	... indicative		*indefinite*

INTRODUCTION.

THE *first* Grammar of a language has peculiar claims on the indulgence of future labourers in the same field of inquiry. The man who has the moral courage to dare to expose at once the extent of his knowledge and of his ignorance, with no other object in view than that his colleagues and successors may profit by both, is entitled to a candid and courteous reception of his labours from the few who alone are qualified to form an estimate of their utility. Excepting the hope of being useful, there is nothing in South Africa to stimulate philological inquiry. The languages of the Aboriginal tribes offer no literary treasures for the amusement or edification of the student. A few war-songs are extant in every tribe: among the Amapondos, even satirical songs may be occasionally heard; and among the Amazulu, songs embodying sentiments indicative of a more than ordinary sensibility, are said to exist: but, generally speaking, the African intellect does not appear to advantage in the exercise of the imaginative faculties. In forensic debates, in legal pleas and cross-examinations, the native talent of a Kaffir and Mochuana appears to advantage, and no one can witness such

displays of intellectual gladiatorship without being convinced that, in their case, intellect has not been affected by the distinction of colour or clime. In Europe no curiosity appears to exist among even the curious in philology respecting South-African dialects; as a proof of which, it is only necessary to refer to the article "Language," in the seventh edition of the *Encyclopædia Britannica* published in 1836, in which the writer appears to have been totally unacquainted with the philological labours of the Portuguese Missionaries in Congo and Angola in the sixteenth and seventeenth centuries, as well as of more modern Missionaries in South Africa since the beginning of the present century. If the South-African dialects were mere barbarous jargons, unsusceptible of cultivation, and defying all attempts at systematization, some excuse might be made for voluntary ignorance, where knowledge would be productive of no profit; but since, on the contrary, these languages are regular in their formation, copious and harmonious in a high degree, and so peculiar in their construction as to have excited the curiosity of a writer so well known as the candid and learned LICHTENSTEIN, one naturally expected, that in a work professing to give the results of the discoveries and inquiries of the last twenty years, some reference would be made, in an article devoted to *Language*, to the singularities of the dialects of South Africa, and the present state of our information respecting them. Under such circumstances of voluntary ignorance on the part of the learned, and of perfect indifference in all other quarters, the man who industriously devotes his energies

to the labour of systematizing an African dialect, cannot expect to be cheered on his way by the scantiest portion of approbation from the literary organs and directors of public opinion. His task may be as difficult as the labour of unravelling half a dozen of the written dialects of India, where assistance from learned natives can easily be procured; but as his sphere of action is comparatively unnoticed and unknown, his industry is alike undervalued and unrewarded. In India, the Honourable Company patronize munificently every attempt to facilitate the acquaintance of the native tongues; and, what is of still greater importance, require of their civil servants a certain degree of familiarity with the languages of the people with whom they are obliged to have daily intercourse in the discharge of their official duties. In the Cape colony, men are sent to fill offices of importance in the civil and legal departments, who remain, during the whole period of their service, ignorant even of the Dutch language, spoken by a majority of the inhabitants of the colony; a respectable knowledge of which might be acquired in a few months. No wonder that the study of the native dialects has been quite neglected, and that all the important transactions between the colonial functionaries and the Kaffir and Bechuana tribes have been conducted through the medium of interpreters, who, until very lately, were chiefly selected from native convicts, undergoing, for various crimes, the doubtful process of reformation at Robben Island, the common receptacle of Cape irreclaimables. Within the last few years a more respectable class of native and

European interpreters has been raised up, on which the most perfect reliance can be placed. But yet it appears very strange that now, when abundant facilities are offered for the acquisition of the Kaffir and Sechuana languages, it should not have occurred to the British or colonial Governments to require a certain degree of knowledge of these languages as indispensable to all future candidates for official situations on the northern and eastern frontier. It would be a useful stimulus to the hitherto uncultivated talent of colonial youth, ambitious of civil employment, to be informed that some proof of mental ability was requisite to their admission into the civil service of the colony; and it is evidently the duty of the British and colonial Governments to demand of every candidate for office, in addition to the ordinary routine of a liberal education, a respectable knowledge of the two principal native languages, in cases where such knowledge would be advantageous to the public service.

The following remarks on the languages of South Africa may not be unacceptable to such as feel interested in similar inquiries.

In the present state of our information, it appears probable that all the languages of South Africa may be classed under two divisions or families. The first and most ancient, which was probably that spoken by the earliest inhabitants who found their way to this extremity of the globe, comprehends the dialects spoken by the Namacquas, Bushmen, Koranas, and Hottentots. These dialects (all of which, though differing from each other, are radically the same) were once spoken throughout all South Africa, as

far as the Kei River; but now, within the old colonial border, Dutch has almost entirely supplanted them; and beyond the old border of the Kei, the Kaffirs having conquered that country from the Hottentot tribes, no trace of the Hottentot language remains, unless it be that the Kaffirs have adopted the disagreeable clicks from their Hottentot predecessors together with various words now naturalized in the Kaffir language.* Along the nothern frontier of the colony, the Namacqua, Korana, and Bushmen dialects are yet spoken by a numerous although scattered population. These dialects are entirely different in grammatical construction from the Kaffir and Sechuana language: they abound in those peculiar and barbarous sounds called "clicks;" and, from their harshness, and the limited nature of their vocabularies, appear to be barriers in the way of religious and intellectual culture, and, as such, doomed to

* Some light has recently been thrown upon the origin of the Hottentot language, by a learned and laborious Missionary of the London Society, the Rev. Mr. Elliot, of Uitenhage. This gentleman has discovered that many words of the Hottentot language are *Mongolian*. The physical structure of this people certainly resembles that of the Mongolian races; and the additional proof derived from resemblance of language, will render a common origin more than probable. We may suppose that some of the large vessels from Eastern Asia had, in a remote period, been driven on the shores of South Africa, and that these shipwrecked strangers, intermarrying with the Bushmen Aborigines, (the Troglodytes,) became the progenitors of the Hottentot tribes. Pliny describes the language of these tribes as "*Stridor, non Vox*," and places them in Ethiopia: scattered fragments of tribes as degraded as the Bushmen of South Africa, and resembling them in their hissing inarticulate speech, have been so far found in every part of Africa south of Abyssinia.

(See Pinkerton's "Collection of Voyages and Travels in Africa," 4to.) The "Grammar of the Bunda Language," spoken in Congo, acknowledges the existence of an extensive alliteration, produced by what we term "the euphonic concord," though the principle itself, and the rules for its application, had not been discovered. Many words, plainly of Arabic extraction, probably received through the Coptic, are found in Sechuana and Kaffir: in the latter, the frequent use of what grammarians technically term "epenthetic and paragogic letters or syllables," reminds the learner of a similar peculiarity in Hebrew and Arabic grammar.

Of the two sister languages, the Sechuana appears to prevail in the interior, while the Kaffir is principally confined to the Amaxosa, Abatembu, Amapondo, and Amazulu tribes, extending from the Great-Fish-River as far as Delagoa-Bay. A dialect of the Kaffir, as spoken by the Amazulu, is also the language of that small portion of the Amazulu which, under the Chief Matzilikatzi, wasted, a few years ago, the vast plains of Central Africa, near the Kuruman and Kurrichene. Kaffir and Sechuana, comprising a variety of dialects, only slightly differing from each other, appear to be branches of an extensive language spoken through all Africa, from the northern boundary of the Cape colony as far as the Equator. On the west coast of this extensive territory, the Damaras, a tribe visited by Mr. Archbell at Waalvisch-Bay, and again by the way of Great Namacqualand, speak a dialect of Sechuana. In Congo, Angola, and Loango, the languages spoken are evidently of the same class. The natives of Delagoa-Bay, the Makooa tribes, extending

from 17° to 4° south latitude, the Sowauli or Sowaiel, who dwell beyond the Makooa, as far as 2° north latitude, the Monjou, who are supposed to be so far in the interior, as a two or three months' journey north-east from Mozambique, speak languages only slightly differing from the Sechuana spoken near the Cape colony. An Arab, who had travelled for commercial purposes from Mombas to Mozambique, at some distance from the sea-coast, gave the writer of this some specimens of the languages spoken among the tribes through which he had passed, in which Kaffir and Sechuana words were easily recognised. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood; sufficient proof this of a radical identity of language. From 2° north latitude, the dialects of the Samauli, Galla, &c., are quite distinct from the Sechuana, and exhibit manifest proofs of an intimate connexion with the Ethiopic and Arabic languages. It is to be hoped that the Episcopal Missionaries now in Abyssinia will be encouraged to furnish grammars and vocabularies of the languages of the tribes by which they are surrounded, as such information would throw much light on the origin and migration of the African races. The following specimens of the vocabularies of the tribes, whose languages appear to resemble Sechuana and Kaffir, taken from Botelar's "Voyage on the East Coast," and Salt's work on Abyssinia and East Africa, will perhaps be deemed interesting:—

SPECIMENS OF THE LANGUAGES OF SOUTH AFRICA RESEMBLING THE KAFFIR AND SECHUANA.

ENGLISH.	KAFFIR.	SECHUANA.	DELAGOA-BAY.	MAKOHA.	MONJOU.	SOWAULI, OR SOWAIEL.
Assagai		maroom	mafoom			
Bullock	inkomo	khomo	ohm			
Beef	inyama	nama	inyahmo	enama	neyama	yamo
Blood	i-gazi		gahtey			
Bed	ukuko		lacooko			
Bones	amatambo		marrahmbo			
Bird		nunyani	yohnyano	noone	noone	
Big man	umtu omkulu	mona mogulu	monohncoolo			
Breath	umpefumlo		efamoolah			
Bite	luma	luma	loom			
Cold		sirami	sheramey			
Die	ukufa		kufa			
Entrails	amatumbu		marroombo			
Head	in-thloko	khlogo	shoco			
Large	in-kulu	sigulu	shecoolo			
Neck	in-tamo	thamo	inahmo			
Oil	amafuta	mafura	mahfusah			
Pig	i-gulube	kulubi	goloua	colua	leguluve	
Rib	u bambo		imbahmbo			
Stand	yima		yim			
Swim	thlamba		thlambo			
Teeth	amazinyo		mahteenyo			
Walk	hamba		fahmbah			
Water	amanzi	mitsi		maze	meze	
Buffalo	inyati				neyate	
Antelope, or red buck		palah			jepalah	
Eyes	amethlo	eiklo		meto	mezo	
Mouth		shano		yanoo		
Come	yiza				aiz	
Thine	ako	ago		akwow		
Two		mabedi				mabbeze
Three	matatu	mararu				madato
Ten	shumi	shumi				kone
Sleep	kulala	golala				kullale

Some progress has been made towards the formation of a Kaffir and Sechuana literature, by the Missionaries of the various Societies occupying this field of labour. In Kaffir, the Wesleyan Missionaries have printed several elementary books, have translated the whole of the New Testament, and three-fourths of the Old. Isaiah, Joel, forty-five Psalms, two editions of the four Gospels, the Acts, and the Epistles of

James, Peter, Jude, and John, have been already printed; a new edition of the New Testament, five thousand copies, is now printing. The British and Foreign Bible Society, by a munificent grant of five hundred reams of paper, have testified their regard for the best interests of the African races.* A Kaffir Grammar, in a thin quarto volume, has been printed at the Wesleyan press, of which a new edition, with considerable additions and improvements, is now published. A Kaffir Dictionary is also in the press. The Missionaries of the Glasgow Society have translated a considerable portion of the New Testament, and have printed, in Cape-Town, an edition of the Gospel of St. Matthew. Two versions of the Scriptures in one language may, at first sight, appear undesirable; but, considering that these translations are first translations, the additional expense incurred is nothing, when set in competition with the additional facilities afforded by the existence of two independent versions for the compilation of a standard edition at some future period. The first elementary books in the Kaffir language were printed by the Glasgow Missionaries; and a few pages of a vocabulary were also printed, but never completed.

In Sechuana, the Missionaries of the London, Wesleyan, and Paris Societies have printed some elementary works. The Gospel of St. Luke has been translated and printed by the Rev. Mr. Moffat, the other Gospels by the French Missionaries; the Scripture

* Recently also, by a liberal grant of £1000, towards the expenses already incurred by the Wesleyan Missionary Society, in translating and printing the Scriptures in Kaffir.

extracts of the British and Foreign School Society have also been translated and printed by the London Society's Missionaries, to the general accuracy of which Mr. Archbell, the author of the Sechuana Grammar, has borne honourable testimony.

The importance of the Kaffir and Sechuana languages, as opening to us the means of communicating with all the tribes of Africa south of the Equator, renders every attempt to facilitate their acquisition interesting to the merchants and traders of the Cape colony. As a medium for the communication of divine truth, the Sechuana, from the extensive range of its influence, has peculiar claims on the attention of the British and Foreign Bible Society. A Kaffir and Sechuana version of the sacred Scriptures would form the basis of many others, spoken by some millions of the human race. Along the line of coast from Delagoa-Bay to Cape Delgado, in 10° south, the influence of the Portuguese is unfavourable to any efforts towards the mental and moral improvement of the native tribes in the interior; and it is questionable whether access to them would be permitted. Beyond Cape Delgado, the influence of Imaum of Muscat, the friend and ally of the British Government, might undoubtedly be exerted to facilitate British intercourse with the interior. It cannot be expected that a Mohammedan power should be very favourable to Missionary exertions; but much might be done preparatory to any direct attempt at preaching the Gospel. We much want to ascertain the moral statistics of South-Eastern Africa, the peculiarities of the dialects spoken, and to prepare the way for their acqui-

sition by grammars and vocabularies, in which *one uniform alphabetical system* should be used. Versions of select portions of the Scriptures might be attempted, which, though very inferior to subsequent efforts, would be invaluable helps to future Missionaries.

It is high time the attention of the Christian public should be called to the consideration of the claims of South-East Africa. The East and West Indies, Western Africa, America, China, Australia, and Polynesia have received such a degree of attention as the means of the various religious Societies have been able to supply; but few Missionaries have been sent to explore the vast extent of country between Delagoa-Bay and the Red Sea. The Mohammedan faith, under the patronage of the Imaum of Muscat, is rapidly spreading from the commercial depôts on the coast into the interior. It is to be hoped that the enterprise of the merchants and traders of the Cape colony, especially if aided by steam navigation, will soon make the whole line of coast, as far as Abyssinia, as familiar to the enterprising youth of this colony as Kaffirland and the Bechuana country now are. The risk of a voyage to Zanzibar at certain seasons, is not so great as that attending a journey to the Bechuanas: and the superior enterprise and natural facilities afforded by the Cape colony would soon enable British merchants to compete on fair terms with the Arabs of Muscat, and the Banyans of Bombay. The extension of British trade and influence would afford openings for Missionary labour, of which many zealous men would be ready to avail themselves. The Missionary Societies now occupying Southern Africa must be

directed to consider their present operations but as stepping-stones to a still wider and more important sphere of operations: and, above all, prayer must be made before God continually, that it may please Him to hasten the time when "Ethiopia shall stretch out her hands unto God."

ADVERTISEMENT

TO THE SECOND EDITION.

WHEN the Rev. William J. Davis was about to visit England in the year 1839, he was requested to superintend the printing and publication of a new edition of the Rev. William Boyce's Kaffir Grammar. That office of friendship he performed in a manner highly creditable to himself, and introduced, in various portions of the work, some important improvements; which would have been still more ample, had not his brief sojourn in this country prevented the completion of his wishes. After his return to Africa, he transmitted for insertion the "Analytical Compendium of Kaffir Grammar," in three Synoptical Tables, with explanatory notes, which are now prefixed to the Grammar, and which will convey to the reader a clear view of the peculiar genius and curious construction of this ancient and very refined language.

CONTENTS.

Page

Analytical Compendium of Kaffir Grammar xxi

THE GRAMMAR.

SECTION I.

Letters, Spelling, and Pronounciation 1

II.

Division and Derivation of Words, &c. 6

III.

Nouns 8

IV.

Adjectives 24

V.

Pronouns 33

VI.

Verbs 47

VII.

Auxiliary Verbs 104

VIII.

Peculiar Forms of the Verbs 114

IX.

Irregular and Vowel Verbs 122

X.

Adverbs, Conjunctions, Prepositions 129

A SHORT ENGLISH AND KAFFIR VOCABULARY 134

A SHORT ENGLISH AND KAFFIR PHRASE-BOOK 176

EXERCISES ON BOYCE'S KAFFIR GRAMMAR 198

TABLE I.

NOUNS, ADJECTIVES, AND PRONOUNS.

I.	II.		III.	IV.	V.	VI.			VII.						
NO. OF DECLENSIONS.	PREFIXES.		EUPHONIC LETTER.	VERB-SUBSTANTIVE PREFIXED TO NOUNS.	RELATIVE PRONOUNS.	ADJECTIVES UNITED WITH NOUNS. Prefixes.			TABLE OF THIRD PERSON OF PERSONAL PRONOUNS.						
									HE, SHE, IT, THEY.	HIM, HER, IT, THEM.					
										OF,	TO,		BY,	THROUGH,	WITH,
	Singular.	Plu.				IN.	IM.	I.	Nom.	Gen.	Dat.	Acc.	Abl.	Abl.	Abl.
I.	Um- and u-	*Aba-*	w.	*gu gum*-qayi.	O.	*om-*	*om-*	*o-*	*yena*	*ake*	*kuye*	*m*	guye	gaye	naye
II.	I- and Ili-	*Ama-*	l.	*li, lilizwe.*	E.	*eli-*	*eli-*	*eli-*	*lona*	*alo*	*kulo*	*li*	*lilo*	*galo*	*nalo*
III.	In-	*Izin-*	y.	*yinkosi.*	E.	*en-*	*em-*	*e-*	*yona*	*ayo*	*kuyo*	*yi*	*yiyo*	*gayo*	*nayo*
IV.	Isi-	*Izi-*	s.	*sisitya.*	E.	*esi-*	*esi-*	*esi-*	*sona*	*aso*	*kuso*	*si*	*siso*	*gaso*	*naso*
V.	U- and Ulu-	*Izin-*	lw.	*lu*luntu.	O.	*olu-*	*olu-*	*olu-*	*lona*	*alo*	*kulo*	*lu*	*lulo*	*galo*	*nalo*
VI.	Um-	*Imi-*	w.	*gum*lambo.	O.	*om-*	*om-*	*o-*	*wona*	*awo*	*kuwo*	*wu*	*guwo*	*gawo*	*nawo*
VII.	Ubu-	*Ubu-*	b.	*bu*buso.	O.	*obu-*	*obu-*	*obu-*	*bona*	*abo*	*kubo*	*bu*	*bubo*	*gabo*	*nabo*
VIII.	Uku-	*Uku-*	kw.	*ku*kutya.	O.	*oku-*	*oku-*	*oku-*	*kona*	*ako*	*kuko*	*ku*	*kuko*	*gako*	*nako*
IX.	Aba-	—	b.	*ba*bantu.	A.	*aba-*	*aba-*	*aba-*	*bona*	*abo*	*kubo*	*ba*	*babo*	*gabo*	*nabo*
X.	Ama-	—	a.	*ga*manthla.	A.	*ama-*	*ama-*	*ama-*	*wona*	*awo*	*kuwo*	*wa*	*gawo*	*gawo*	*nawo*
XI.	In-Im-Izim-	—	z.	*zi*nkosi.	E.	*ezin-*	*ezi-*	*ezi-*	*sona*	*aso*	*kuso*	*si*	*ziso*	*gaso*	*naso*
	and Izi-	—	z.	*zi*zitya.	E.	*ezi-*	—	—	—	—	—	—	—	—	—
XII.	Imi-	—	y.	*yi*milambo.	E.	*emi-*	*emi-*	*en-*	*yona*	*ayo*	*kuyo*	*yi*	*yiyo*	*gayo*	*nayo*

VIII.												
NOUNS WITH THE POSSESSIVE OF THE RELATIVE PRONOUN "WHOSE" BEFORE THEM, ACCORDING TO THE PREFIXES.												
NO. OF DEC.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.
PREFIXES.	UM.	I.	IN.	ISI.	U.	UM.	UBU.	UKU.	ABA.	AMA.	IZI.	IMI.
	om-	*o-*	*on-*	*osi-*	*olu-*	*om-*	*obu-*	*oku-*	*oba-*	*oma-*	*ozi-*	*omi*-kwa, ndi*yi*tandayo.
	elim-	*eli-*	*elin-*	*elisi-*	*elilu-*	*elim-*	*elibu-*	*eliku-*	*eliba-*	*elima-*	*elizi-*	*elimi*-kwa, ——
	em-	*e-*	*en-*	*esi-*	*elu-*	*em-*	*ebu-*	*eku-*	*eba-*	*ema-*	*ezi-*	*emi*-kwa, ——
	esim-	*esi-*	*esin-*	*esisi-*	*esilu-*	*esim-*	*esibu-*	*esiku-*	*esiba-*	*esima-*	*esizi-*	*esimi*-kwa, ——
	olum-	*olu-*	*olun-*	*obusi-*	*olulu-*	*olum-*	*olubu-*	*oluku-*	*oluba-*	*oluma-*	*oluzi-*	*olumi*-kwa, ——
	as No. I.											
	obum-	*obu-*	*obun-*	*olusi-*	*obulu-*	*obum-*	*obubu-*	*obuku-*	*obuba-*	*obuma-*	*obuzi*	*obumi*-kwa, ——
	okum-	*oku-*	*okun-*	*okusi-*	*okulu-*	*okum-*	*okubu-*	*okuku-*	*okuba-*	*okuma-*	*okuzi-*	*okumi*-kwa, ——
	abam-	*aba-*	*aban-*	*abasi-*	*abalu-*	*abam-*	*ababu-*	*abuku-*	*ababa-*	*abama-*	*abazi-*	*abami*-kwa, ——
	am-	*a-*	*an-*	*asi-*	*alu-*	*am-*	*abu-*	*aku-*	*aba-*	*ama-*	*azi-*	*ami*-kwa, ——
	esim-	*esi-*	*esin-*	*esisi-*	*esilu-*	*esim-*	*esibu-*	*esiku-*	*esiba-*	*esima-*	*esizi-*	*esimi*kwa, ——
	em-	*e-*	*e-*	*esi-*	*elu-*	*em-*	*ebu-*	*eku-*	*eba-*	*ema-*	*ezi-*	*emi*-kwa, ——

EXPLANATORY NOTES.

I. OF NOUNS.

1. *Of Genders.*—THE place of genders is supplied in Kafir by certain prefixes to the nouns; which prefixes have the same influence on the Kafir language as the distinction of genders usually has on language in general. These prefixes are seen in column II. of the above table. Column I. contains the number referring to each prefix, which is called the number of its declension: they are thus numbered for the sake of the more readily referring to each prefix. Declension I. contains personal nouns only.

2. *Of Number.*—The plural is formed from the singular by a change of prefix. Declensions Nos. I. to VI. are singular, Nos. VII. and VIII. are both singular and plural, and Nos. IX. to XII. are plural. The plural prefix into which each singular prefix is changed is placed opposite the singular, and printed in Italics.

3. Column III. contains the euphonic letter belonging to each declension of nouns; which, when prefixed to nouns, forms the genitive case. When so prefixed, the initial vowel of the noun in the genitive undergoes a slight change; thus I and U are changed into E and O, but A changes not; as:—

DEC.

I. U-mtu *w*-enkosi A man of the captain.
IV. Isi-tya *s*-omtu A basket of the man.
X. Inyau *z*-amahashe ... Feet of the horses.

It will be seen by the above table how much the speaking of the language with accuracy depends on the proper use of the euphonic letter, as in almost every column belonging either to nouns, adjectives, or pronouns, nearly the whole of the various changes in declining these different parts of speech are effected by its use. Especially is this the case in the table of the third person of personal pronouns, and that of nouns with the possessive of relative pronouns before them.

4. In column IV. is seen the verb substantive prefixed to nouns. When so prefixed, it gives the sense of "it is," and "it is done by;" as: Dec. IV. *Si*si-tya, "It is a basket." Dec. II. Sifundiswa *li*-lizwi lika Tixo, "We are taught by God's word."

5. The forms found under the prefix I., No. VIII., which are printed in Italics, when prefixed to the forms in column IV., place nouns in

apposition; as: Dec. I. Umtu *o*yinkosi, "The man who is the captain." Dec. III. Igosa *eli*lisela, "The steward who is the hief." The past and future is expressed by inserting *be* in the past, and *yakuba* in the future, between the forms in column VIII., prefix I., and the forms in column IV.; thus: Umtu o*be*yinkosi, "The man who was the captain." Umtu o*yakuba*lisela, "The man who will be a thief."

II. OF ADJECTIVES.

1. THE proper adjectives have the prefixes IN, IM, and I, (see column VI.,) and are united to nouns by the relative pronoun and verb-substantive of each declension, as exemplified in column VI.; as: Dec. II. Ihashe *eli*kulu, "The horse which is great."

2. The present perfect tense of neuter verbs with the relative pronoun prefixed is used adjectively; (see verbs;) as: Ihashe *eli*fileyo, "The horse that is dead," for, "A dead horse."

III. OF PRONOUNS.

1. In column VII. is seen the influence which the prefixes have on the third person of personal pronouns; where it will be seen that, exclusive of the possessive case, the third person takes sixty-two different forms, which forms it takes according to the prefix of the declension to which it belongs. The possessive pronouns are formed by prefixing the euphonic letter of the noun to which they refer (see column III.) to the genitive case found in column VII.; as: Ubukosi *b*ayo, "His captainship," referring to Inkosi. Inkomo *z*abo, "Their cattle," referring to abantu. Here the z in *zabo* is the euphonic letter of Inkomo, the prefix being IN, declension XI., and *abo* is the genitive of the prefix ABA, declension VIII. Thus the possessive pronoun takes eighty different forms; these, with sixty-two changes in the other cases, make a total of one hundred and forty-two in the declension of the third person of personal pronouns.

2. The forms in column VIII. are used for the oblique case of the relative pronoun "whose:" the rule is,—The initial vowel of the noun following the relative and verb-substantive is dropped, and the forms found under the prefix I. in column VIII. are prefixed according to the declension of the antecedent; and the accusative of the personal pronoun referring to the noun forming the relative "whose," found in column VII., is inserted in the verb; as: Ihashe *eli*gama 'ndi *li* tandayo, "The horse whose name I love." Umtu *o*mikwa 'ndi *yi* tandayo, "The man whose ways I love."

NO. OF DECLENSION.	I. EUPHONIC LETTER.	II. PRONOMINAL AFFIRM. PREFIXES TO THE VERB.	III. PRONOMINAL NEGATIVE PREFIXES TO THE VERB.	IV. ACCUSATIVE OF THE PRONOUN.
I.	w.	u.	aka.	m.
II.	l.	li.	ali.	li.
III.	y.	i.	ayi.	yi.
IV.	s.	si.	asi.	si.
V.	lw.	lu.	alu.	lu.
VI.	w.	u.	awu.	wu.
VII.	b.	bu.	abu.	bu.
VIII.	kw.	ku.	aku.	ku.
IX.	b.	ba.	aba.	ba.
X.	a.	a.	aka.	wa.
XI.	z.	zi.	azi.	zi.
XII.	y.	i.	ayi.	yi.*

* The Present Imperfect Tense is the *Participial* form of the Verb; and the second form of Prefixes to the Present Perfect Tense, together with the exceptions, are the *Past Participial* form.

INDICATIVE MOOD.

NO. OF DECLENSION USED AS THE MODEL.	PRE. IND. TENSE. "I love."		PRE. IMP. TENSE. "I loving."		PRE. PER. TENSE. "I have loved."		PAST IND. TENSE. "I loved."		PAST IMP. TENSE. "I was loving."	
	Affirm.	Neg.	Affirm.	Neg.	Affirm.	Neg.	Affirm.	Neg.	Affirm.	Neg.
	Tanda.	Tandi.	Tanda.	Tandi.	Tandile.	Tandile.	Tanda	Tandanga	Tanda.	Tandi.
Sing. 1st Pers.	*Diya*	*Andi*	*Di*	*Dinga.*	*Di*	*Andi* or *Dinga*	*Da*	*Andi*	*Bendi*	*Bendinga*
2nd Pers.	*Uya*	*Aku*	*U*	*Unga.*	*Ui*	*Aku* or *Unga*	*Wa*	*Aku*	*Ubu*	*Ubunga.*
Dec. II.	*Liya*	*Ali*	*Li*	*Linga.*	*L*	*Ali* or *Linga*	*La*	*Ali*	*Beli*	*Belinga*
Plu. 1st Pers.	*Siya*	*Asi*	*Si*	*Singa.*	*S*	*Asi* or *Singa*	*Sa*	*Asi*	*Besi*	*Besinga.*
2nd Pers.	*Niya*	*Ani*	*Ni*	*Ninga.*	*N*	*Ani* or *Ninga*	*Na*	*Ani*	*Beni*	*Beninga.*
Dec. XI.	*Ziya*	*Azi*	*Zi*	*Zinga.*	*Zi*	*Azi* or *Zinga*	*Za*	*Azi*	*Bzi*	*Bezinga.*
EXCEPTIONS TO THE MODEL.	*Di*, "I," *ya*, "go," from uku-ya, "to go," tanda, "love," literally, "I go love."		I. *E*	*Enga.*	*E* tandile.	*Enga.*	The Affirmative is formed by prefixing the Euphonic Letter to *a*, see col. I.		I. *E*be *E*benga III. *I*bi *I*binga X. *E*be *E*benga XI. *Be*be	*E*benga
			IX. *Be*	*Benga.*	*Be* tandile.	*Benga.*				
			X. *E*	*Enga.*	*E* tandile.	*Enga.*				

For Past Per. Tense, see Explanatory Notes.

NO. OF DECLENSION USED AS THE MODEL.	FUTURE PRE. IND. TENSE. "I shall or will love."		FUTURE PRE. IMP. TENSE. "I shall or will be loving."		FUTURE PAST IND. TENSE. "I should or would love."		FUTURE PAST IMP. TENSE. "I should or would be loving."	
	Affirm.	Neg.	Affirm.	Neg.	Affirm.	Neg.	Affirm.	Neg.
	Tanda.	Tanda.	Tanda.	Tanda.	Tanda.	Tanda.	Tanda.	Tanda.
Sing. 1st Pers.	*Do* or *Diya* ku	*Andi*yi ku	*Do*ba *di*	*Andi*yi ku ba *di*	Bendiya ku	Bendinga sa ku	Bendiya kuba *di*	Bendinga sa kuba *di*
2nd Pers.	*Wo* or *Uya* ku	*Aku*yi ku	*Wo*ba *u*	*Aku*yi ku ba *u*	*Ubu*ya ku	Beunga sa ku	*Ubu*ya kuba *u*	Beunga sa kuba *u*
Dec. II.	*Lo* or *Liya* ku	*Ali*yi ku	*Lo*ba *li*	*Ali*yi ku ba *li*	Beliya ku	Belinga sa ku	Beliya kuba *li*	Belinga sa kuba *li*
Plu. 1st Pers.	*So* or *Siya* ku	*Asi*yi ku	*So*ba *si*	*Asi*yi ku ba *si*	Besiya ku	Besinga sa ku	Besiya kuba *si*	Besinga sa kuba *si*
2nd Pers.	*No* or *Niya* ku	*Ani*yi ku	*No*ba *ni*	*Ani*yi ku ba *ni*	Beniya ku	Beninga sa ku	Beniya kuba *ni*	Beninga sa kuba *ni*
Dec. XI.	*Zo* or *Ziya* ku	*Azi*yi ku	*Zo*ba *zi*	*Azi*yi ku ba *zi*	Beziya ku	Bezinga sa ku	Beziya kuba *zi*	Bezinga sa kuba *zi*
EXCEPTIONS TO THE MODEL.	The first form of the Affirmative is formed by prefixing the Euphonic Letter to *o*, see col. I.		III. *Wo*ba*e* X. *O*baa		III. *I*bi za ku IX. Be*be* za ku X., I. *Ebe* za ku	*I*binga sa ku Belinga sa ku *E*benga sa ku	*I*biya kuba *i* Bebeya kuba *be* *E*beya kuba *e*	*I*binga sa kuba *i* *Bebe*nga sa kuba *be* *E*benga sa kuba *e*

For Future Pre. Per. Tense, see the Explanatory Notes.

For Future Past Per. Tense, see the Explanatory Notes.

TABLE III.—VERBS.

IMPERATIVE MOOD.

NO. OF DECLENSION USED AS THE MODEL.	PRE. IND. TENSE. "Let me love."		PRE. IMP. TENSE. "Let me be loving,"	
	Affirm.	Neg.	Affirm.	Neg.
	Tande.	Tandi.	Tanda.	Tandi.
Sing. 1st Pers.	Mandi	Mandinga	Mandi bendi	Mandi bendinga
2nd Pers.	Mau or Tanda	Maunga or Unga	Maubeu or Yibau	Mau beunga
Dec. II.	Mali	Malinga	Mali beli	Mali belinga
Plu. 1st Pers.	Masi or Tandani	Masinga	Masi besi	Masi besinga
2nd Pers.	Mani	Maninga	Mani beni	Mani beninga
Dec. XI.	Mazi	Mazinga	Mazi bezi	Mazi bezinga
EXCEPTIONS TO THE MODEL.	I., X. Maka	Makanga	Maka be e. Mandi be, "Let me be," (the be coming from ukuba, "to be,") and Ditanda, "I loving."	Maka be enga

For Pre. Per. Tense, see Exp. Notes.

POTENTIAL MOOD.*

PRE. IND. TENSE. "I may or can love."		PAST IND. TENSE. "I might or could love."		PAST IMP. TENSE. "I might or could be loving."	
Affirm.	Neg.	Affirm.	Neg.	Affirm.	Neg.
Tanda.	Tande.	Tanda.	Tande.	Tanda.	Tandi.
Dinga	Andinge	Bendinga	Bendinge	Gandi or Gendi	Gendinga
Unga	Akunge	Ubunga	Ubunge	Gau or Geu	Geunga
Linga	Alinge	Belinga	Belinge	Gali or Geli	Gelinga
Singa	Asinge	Besinga	Besinge	Gasi or Gesi	Gesinga
Ninga	Aninge	Beninga	Beninge	Gani or Geni	Geninga
Zinga	Azinge	Bezinga	Bezinge	Gazi or Gezi	Gezinga
I. Enga.		I. Ebenga	Ebenge	This form expresses also, "I ought to love," and, "I should or would love."	
		III. Ibi–	Ibinge		
		XII. Ibi–	Ibinge		
		X. Ebe–	Ebenge		

OPTATIVE MOOD.

NO. OF DECLENSION USED AS THE MODEL.	"I wish to love."		"O if I did but love!"	
	Affirm.	Neg.	Affirm.	Neg.
	Tanda.	Tanda.	Tanda.	Tandanga.
Sing. 1st Pers.	Dinga dinga	Andinga dinga	Andaba diya	Andaba andi
2nd Pers.	Unga unga	Akunga unga	Akwaba uya	Akwaba aku
Dec. II.	Linga linga	Alinga linga	Alaba liya	Alaba ali
Plu. 1st Pers.	Singa singa	Asinga singa	Asaba siya	Asaba asi
2nd Pers.	Ninga ninga	Aninga ninga	Anaba niya	Anaba ani
Dec. XI.	Zinga zinga	Azinga zinga	Azaba ziya	Azaba azi
EXCEPTIONS TO THE MODEL.	The "nga" found in the above Tense is from ukunga, "to wish."		Andaba, Akwaba, &c., can be prefixed to any Tense of the Verb, and adds the sense of "O if I did but," &c. The above is the Pre. Ind. Tense.	

PECULIAR FORMS OF THE VERB.

"When I love or loved."	"I will never love."	"I used to love."	
		Affirm.	Neg.
Tanda.	Tande.	Tanda.	Tandi.
Daku	Andi soza di	Fudula di	Fudulading a
Waku	Aku soza u	Fudula u	Fudulaunga
Laku	Ali soza li	Fudula li	Fudulalinga
Saku	Asi soza si	Fudula si	Fudulasinga
Naku	Ani soza ni	Fudula ni	Fudulaninga
Zaku	Azi soza zi	Fudula zi	Fudulazinga
		This Tense is used in the sense of being accustomed to an action.	

* Only three Tenses of this Mood are given, as the others are formed according to the following rules; namely:

I. The Pre. Per. and Pre. Imp. Tenses are formed by affixing *ba di* to the Pre. Ind. Tense; thus: Dinga *ba di* tanda, "I may or can be loving." Dinga *ba di* tandile, "I may or can have loved."

II. The whole of the Fut. Pre. and Fut. Past Tenses are formed by prefixing *ga* to *the forms found* in the conjugation of the *Indicative Mood*; as: Fut. Pre. Ind. Tense: "*Gandiya* ku tanda, "I might love them."

EXPLANATORY NOTES.

I.

1. COLUMN I. preceding table I., contains the euphonic letter of each declension. In column II. is seen the pronominal prefixes of the third person, which are used in the conjugation of each tense of the verb. In the above tables, (II., III.) only two of the declensions are used as the model, namely, declensions II. and XI. These are printed in Italics. The other prefixes, seen in column II., are used in precisely the same manner as the model, excepting in some few instances. These exceptions are noticed under each tense where they occur. The root of the verb is the third person singular of the imperative mood, which, to save room, is printed at the head of each column of prefixes. The changes which take place in the termination of the root are printed in Italics.

2. Column III. contains the pronominal negative prefixes, which are used in the same manner as the affirmative prefixes in column II.

3. In column IV. is seen the accusative of the personal pronoun of each declension, which is inserted in the verb immediately before the root; thus:—

DEC.

I. Diya*m*tanda ... I love him, referring to a noun with the prefix UM.
II. Diya*li*tanda ... I love it, referring to a noun with the prefix I or ILI.
X. Uya*wa*tanda .. Thou lovest them, referring to a noun with the prefix AMA.

4. Where there was space, an analysis of each tense is given at the bottom of the tabular form.

5. The prefixes of the perfect tenses, both present, past, and future, are the same as the imperfect, both affirmative and negative, from which tenses they differ only in the terminating vowel being changed into ILE; as:—

Bendi tanda ... I was loving. Bendi tand*ile* ... I had loved.

Optative Mood.

"I wish I could love."

The pronominal prefixes found in column II. are inserted in this form; thus:—

*Di*nga *u*nga-tanda I wish thou wouldest love, referring to Dec. I.
*Di*nga *li*nga-tanda I wish it would love, referring to Dec. II.

II. OF IRREGULAR VERBS.

1. IRREGULAR verbs are those which have but one syllable following UKU, the sign of the infinitive, and prefix YI to that syllable in the second person of the imperative mood.

2. In each mood the imperfect tenses of the irregular verb, both present, past, and future, insert *si* between the affirmative prefixes and the verb; as:—

Present Imperfect Tense.

Di *si*va I hearing; not Di va.

Past Imperfect Tense.

Bendi *si*za I was coming; not Bendi za.

3. All those prefixes which in the conjugation of a regular verb end in *a*, are changed into *e* in the conjugation of irregular verbs which have roots commencing in v, z, or m; as:—

Present Indefinite Tense.

Diye va I hear; not Diya va.

Past Indefinite Tense.

We va Thou didst hear; not Wa va.

III. OF VOWEL VERBS.

1. A VOWEL verb is one which has UKW in the infinitive followed by a vowel, and which prefixes Y to that vowel in forming the second person singular of the imperative mood; as:—

Yaka Build thou. Yoyika Fear thou.

The vowels which thus follow UKW are A, E, and O; as:—

Ukw*a*ka ... To build. Ukw*e*nza ... To make. Ukw*o*yika ... To fear.

2. In conjugating regular verbs all the prefixes end in vowels. These vowels are dropped in the conjugation of a vowel verb, and the vowel which commences the root of the verb (whether A, E, or O) used in its place; as:—

Present Indefinite Tense.

Di*a*ka I build.	And*a*ki I build not.
Di*e*nza..... I make.	And*e*nzi..... I make not.
Di*o*yika I fear.	And*o*yiki I fear not.

But when the accusative (see column IV.) is inserted in vowel verbs the vowel of the accusative is dropped, and not that of the prefix; as: Diya *l*oyika, "I fear it," referring to a noun with the prefix I or ILI, and not Diya *li* oyika.

3. But in the imperfect tenses, both present, past, and future, the letter *s* is inserted between the vowel which terminates the prefix in the regular verb, and the vowel which commences the vowel verb ; as :—

Present Imperfect Tense.

Di *s*aka I building. Dinga *s*aki I not building.

Past Imperfect Tense.

Bendi *s*enza ... I was making. Bendinga *s*enzi ... I was not making.

4. Those prefixes which in the regular verb end in KU, the sign of the infinitive, in vowel verbs end in KW ; as :—

Diya*kw* aka I shall or will build.
Diya*kw* enza I shall or will make.
Diya*kw* oyika I shall or will fear.

For the formation of the passive voice, see page 55 of the Grammar.

A GRAMMAR

OF

THE KAFFIR LANGUAGE.

SECTION I.

LETTERS, SPELLING, AND PRONUNCIATION.

1. The Kaffir alphabet consists of twenty-six letters, represented by the Roman character: five of these are vowels; seventeen are consonants; one is a guttural, of peculiar harshness; and three are clicks, representing sounds totally unknown in the European languages.

VOWELS.

2. The vowels are, a, e, i, o, u; and are sounded with great distinctness.

a as a in the English word father
e — a bate
i — ee..... feet
o — o pole
u — oo boot

3. The vowels are all long and open, excepting i, which is often short, as i, in fit.

CONSONANTS.

4. The consonants are, b, d, f, g, h, j, k, l, m, n, p, s, t, v, w, y, z; and are sounded as in English, the g being always hard, as in "give."

5. It may be useful to observe, that p, t, v, f, h, together with the clicks and the guttural are never used in the inflections of words, but are always radicals.

GUTTURAL.

6. The guttural, r, has two sounds: one soft, like the Dutch g, heard in the Kaffir word "rola;" another harsh and peculiarly deep-toned, as in the word "irara."

The sound of r, as it is found in other languages, does not exist in Kaffir; and when the Kaffirs attempt to pronounce it, they invariably give the sound of l: in words of foreign origin, it is sounded as the English.

CLICKS.

7. The letters c, q, x, represent sounds which can be learned only from a native, and which, perhaps, will never be properly pronounced by an adult European who has not acquired them in his youth: c is called the dental, because, in articulating it, the tongue is placed against the front teeth; q is called the palatal, as it requires the tip of the tongue to be turned up to the palate; x is called the lateral, as it is articulated at the sides of the mouth.

8. The sounds which c and q represent in English are supplied in Kaffir by ks and kw. The sound of x English, as heard in ex, is not found in Kaffir.

DIPHTHONGS.

9. THE diphthongs are au, ai, ei, oi, as follows:—

au pronounced as ow	in the English word	howl	and in the Kaffir word	gaula	
ai	i.....	wine		hai	
ei	ei	eight		weiza	
oi	oy	boy.....		oi (!)	

But the diphthongal sound of the three latter is doubtful.

COMPOUND CONSONANTS.

10. THE consonants, the clicks, and the guttural combine with each other. The following are the principal which occur:—

bh as in the Kaffir word bhala
cw cwecula
gc..... gcina
gcw ingcwele
nc..... nceda
ncw ncwaba
qw qwesha
gq..... gqita
gqw igqwihra
nq..... inqina
nqw nqwaba
xw xwila
gx..... gxota
gxw gxwala
nx..... nxama
nxw nxwema
rw..... rweca
xr..... xrela
dw dwila
dy..... dyoba
dyw dywaba
gw gweba
gy..... indyebo

hl as in the Kaffir word umhla
hwl ihlwempu
thl inthlwini
thlu inthlu
hw umhwahwalala
jw..... ijwaba
khl inkhliziyo
kw kwela
lw..... lwenu
nhy inhyobo
nhyw inhyweba
nw inwele
ny..... nyuka
sh..... shushu
shw ishweshwe
sw..... umswi
ts intsika
tsh tshisa
tshw..... tshwila
tsw tswina
tw..... itwecu
ty ityala
tyw tywila
zw ilizwe

There is a peculiar sound heard in a few words, which, perhaps, is occasioned by the coalescence of two clicks, and may be thus written :—

imunqcu : sour, brack
qcamata : stick

The Missionaries of the Glasgow Society use dzh for j,—dzhendzhanina, tl for thl, as, amantla : but the variation in the systems of orthography are so trifling as to cause no difficulty to the learner.

For examples of the various sounds, see the Scriptures now in great part translated into Kaffir, and the other publications which have issued from the Wesleyan Mission press at Graham's Town.

ACCENT.

11. The accent is always on the penultimate, with some few exceptions: in compound words there is also a secondary accent, very slight, upon that syllable of the first word which would have taken the accent, if standing alone.

SYLLABIFICATION.

12. No consonant ends a syllable, except m and n. These letters seldom end a syllable, except as prefixes to nouns. The Zulus generally add the sound of *u* to the syllables which in Kaffir end with *m*, and the Kaffirs frequently do the same: thus, *Uku mka*, "To depart," is frequently pronounced *Uku muka; Uku gqamla*, "To cut off," is frequently pronounced *Uku gqamula.*

READING.

13. In reading Kaffir, observe, that every letter is sounded; that the ringing sound of n is always heard (though not always written) before *d*, *g*, or *j*, when initial in a word which does not commence a sentence: thus, *Di de di fike* is pronounced *di de ndi fike.* This is also the case in compound words, and in all the tenses of the verb where *d* or *g* occur in a compound prefix: thus, in *Ku njenga nina?* "How is it?" the letter *n* is inserted before the *j*: in *Uya ku ndi beta*, "You are going to beat me," and in *Di nge hambe*, "I cannot go," the letter *n* is inserted before *d* and *g*.

SECTION II.

DIVISION AND DERIVATION OF WORDS, &c.

1. THE usual division of words into nine classes, namely, the article, noun, adjective, pronoun, verb, adverb, preposition, conjunction, and interjection, suits with equal propriety the words of the Kaffir language.

2. Properly speaking, there is no article in the Kaffir; but its place is supplied by the prefixes of the nouns and the demonstrative pronoun. The prefixes (see NOUNS) are analogous to what is usually termed "the indefinite article," a or an. The demonstrative pronoun is used to express emphasis or distinction; and more resembles the Latin *hic*, than the English definite article "the."

3. The adjectives of the Kaffir language are very few; and in their prefixes resemble the noun-substantives. Certain forms of the verb are used as adjectives, and are subject to all the changes of prefix to which adjectives are subject in their union with the nouns which they qualify.

4. The second person singular of the imperative mood of the verb may be considered as the root from which the other words, especially the nouns, are derived. By prefixes to this part of the verb, and sometimes by a slight change in termination, the Kaffirs form nouns verbal, abstract, concrete, &c., which, though never heard as nouns before in that form, would be readily understood by every Kaffir who understood the meaning of the word from whence they are derived: thus, from

Hamba, "walk," come, Umhambi, "a walker," Ukuhamba, "to walk, or a walking."

Lumka, "beware, or take care," Ubulumko, "wisdom, Umlumki, or ilumko, "a wise man."

EUPHONIC CONCORD.

5. The Kaffir language is distinguished by one peculiarity, which immediately strikes a student whose views of language have been formed upon the examples afforded by the inflected languages of ancient and modern Europe. With the exception of a change of termination in the ablative case of the noun, and five changes of which the verb is susceptible in its principal tenses, the whole business of declension, conjugation, &c., is carried on by prefixes, and by the changes which take place in the initial letters or syllables of words subject to grammatical government. As these changes, in addition to the precision they communicate to the language, promote its euphony, and cause the frequent repetition of the same letter as initial to many words in a sentence, this peculiarity, upon which the whole grammar of the language depends, has been termed the EUPHONIC OR ALLITERAL CONCORD.

GENDERS.

6. The distinction of genders, which are of so much importance in the grammars of most languages, has but little influence in the Kaffir language: only four prefixes, out of fifteen by which the forms of the nouns are distinguished,

vary in their plurals, and only two in their government, according as they apply to persons or things; in all other cases, the *prefix* of the noun, not its meaning, determines the changes which must take place in its adjective, pronoun, or verb.

7. Two distinctions of gender may be noticed: PERSONS, including both sexes; THINGS, or NEUTERS. But this division is of no use in the grammar of the language, except in reference to the two prefixes above mentioned. (See NOUNS.)

SECTION III.

NOUNS.

1. NOUNS are distinguished by *prefixes:* these prefixes are, U, UM, I, ILI, IN, IM, ISI, ULU, UBU, UKU, O, AMA, IZIN, IZIM, IMI.

2. The prefixes are numbered according *to the number of the declension of the noun* to which the *prefix* belongs. By this means, they are easy of reference; which is of no small importance, considering the extensive influence which *the prefixes* exercise over all the declinable parts of speech, and that nearly *the whole of the grammatical construction of the language depends upon them.*

CLASSIFICATION OF NOUNS.

3. NOUNS may be divided into twelve classes or declensions, eight of which comprise the singular prefixes, and four those of the plural.

(1.) The first declension contains nouns of the

personal gender beginning with the prefixes U and UM. Nouns of this declension take W for their euphonic letter.

(2.) The second declension contains nouns beginning with the prefixes I and ILI. Nouns of this declension take L for their euphonic letter.

(3.) The third declension contains nouns beginning with the prefixes IN and IM. Nouns of this declension take Y for their euphonic letter.

(4.) The fourth declension contains nouns beginning with the prefix ISI. Nouns of this declension take S for their euphonic letter.

(5.) The fifth declension contains nouns of the neuter gender beginning with the prefix U, and nouns beginning with the prefix ULU. Nouns of this declension take LW for their euphonic syllable; but sometimes the sound of L only is heard.

(6.) The sixth declension contains nouns of the neuter gender beginning with the prefix UM. Nouns of this declension take W for their euphonic letter. The necessity of separating this from the first declension will be seen when the pronouns and verbs are under consideration.

(7.) The seventh declension contains nouns beginning with the prefix UBU. Nouns of this declension take B for their euphonic letter.

(8.) The eighth declension contains nouns beginning with the prefix UKU; sometimes, in the infinitives of verbs, UKW. Nouns of this declension take KW for their euphonic syllable; but sometimes the sound of K only is heard.

The four following declensions contain nouns in the plural number only.

(9.) The ninth declension contains plural nouns beginning with the prefixes o and ABA. Nouns of this declension take B for their euphonic letter.

(10.) The tenth declension contains plural nouns beginning with the prefix AMA. Nouns of this declension take A for their euphonic letter; but it must be observed, that this euphonic letter is usually found to coalesce with the vowels before which, by grammatical rule, it ought to be placed, and, by this means, it changes U into O, and I into E: the other vowels, A, E, O, are uninfluenced by it, excepting that they are, in such cases, pronounced with a stronger, broader sound, which may be mistaken for the sound of W.

(11.) The eleventh declension contains plural nouns beginning with the prefixes IN, IM, IZI, IZIN, and IZIM. Nouns of this declension take Z for their euphonic letter.

(12.) The twelfth declension contains plural nouns beginning with the prefix IMI. Nouns of this declension take Y for their euphonic letter.

4. Care must be taken not to confound the seventh with the ninth declension, or the third with the twelfth declension: the observation under the sixth declension applies to all these cases.

5. There are a few apparent exceptions to these rules; but they are only apparent, not real ones. These apparent exceptions are contractions, thus: isonka and isanthla take S for their euphonic letter; though, at first sight, they appear to belong to the second declension, they in reality belong to the fourth, being contractions from the prefix ISI. So also the words utyani, utyalwa, take B for their

euphonic letter: though they appear to belong to the fifth declension, they belong to the seventh, being contractions from ubutyani, ubutyalwa. In all cases where N follows I, and precedes a click, of which it forms a part, as in the word INQINA, there is a danger of considering such words as belonging to the third declension, whereas they belong to the second, the prefix being I, and not IN.

6. It will be necessary to bear in mind, that the Dutch and the English words which have been introduced into the Kaffir language, as names for objects with which the Kaffirs were previously unacquainted, usually take the prefix I, with the euphonic letter of the prefix IN. To avoid endless mistakes, and to guard as much as possible against the introduction of numerous anomalies in the syntax of the language, it is desirable that Missionaries and others, in translating the Scriptures, should prefix UM singular, and ABA plural, to the names of sects, offices, &c., as um-Priest, um-Pharisee; *aba-Priest, aba-Levite.*

The above classification of nouns should be carefully committed to memory, as each declension is connected in a peculiar manner with its pronoun, adjective, verb, and with other nouns in the genitive case, or in apposition.

NUMBER OF NOUNS.

7. THE plural is formed from the singular, by a change of prefix. The first, second, third, fourth, fifth, and sixth declensions are singular; the seventh and eighth are both singular and plural; and the ninth, tenth, eleventh, and twelfth are plural.

FORMATIONS OF THE PLURAL.

8. THE singular prefixes change into the plural in the following manner :—

DECLENSION.

I. UM into ABA : as, *um-tu*, a person ; *aba-ntu*, persons.
U O : as, *u-Faku*, Faku ; *o-Faku*, the Fakus.
II. I AMA : as, *i-hashe*, a horse ; *ama-hashe*, horses.
ILI ... AMA : as, *ili-zwi*, a word ; *ama-zwi*, words.
III. IN..... IZIN : as, *in-hlu*, a house ; *izin-hlu*, houses.
IM..... IZIM : as, *im-azi*, a cow ; *izim-azi*, cows.
IV. ISI .. IZI : as, *isi-tya*, a basket ; *izi-tya*, baskets.
V. ULU ... IZIN : as, *ulu-ti*, a rod ; *izin-ti*, rods.
U (See Remark III. following this paragraph.)
VI. UM ... IMI : as, *um-lambo*, a river ; *imi-lambo*, rivers.

Remark I. The prefixes, *in*, *im*, belonging to the third declension are commonly the same in the plural as in the singular, in which case they may be considered as belonging to the eleventh, the euphonic letter of which they then assume ; thus : *Inkosi yam*, "My captain," *Imazi yam*, "My cow," become, in the plural, according to the eleventh declension, *Inkosi zam*, "My captains," *Imazi zam*, "My cows."

Remark II. When the prefix *in* (the third declension) is attached to nouns to which belongs distinction of sex, the plural is formed in *ama*, thus :—

In-doda, man ; *ama-doda*, men.
In-kazana, girl ; *ama-kazana*, girls.
In-kwenkwe, boy ; *ama-kwenkwe*, boys.

Remark III. The prefix *u* (the fifth declension) forms its plural variously :—

First. Some nouns form their plural in o, as : *U-nomeva*, "A wasp ;" *O-nomeva*, "Wasps." These nouns follow, in the singular, the analogies of nouns

in the first declension, and, in the plural, those of the ninth.

Second. Some nouns form their plural in I, as: *U-lwimi,* "Tongue;" *I-lwimi,* "Tongues:" *Uncedo,* "Help;" *Incedo,* "Helps." This form of the plural follows the analogies of the eleventh declension, as: *Ilwimi zam,* "My tongues."

Third. Some nouns form their plural in IN and IM, as: *U-bambo,* "Rib;" *Im-bambo,* "Ribs:" *U-tango,* "A hedge;" *In-tango,* "Hedges." These plurals also belong to the eleventh declension.

Fourth. The following are examples of nouns in the fifth declension, which take o in the plural:—

Uselons The Ceylon pumpkin.
Unomeva The wasp.
Uxam The guana.
Unomadudwane The scorpion.
Umbona Indian corn.
Ugxan A caldron with three legs.
Unyiwa The garnet-bead.
Ungeshe Striped ear-bead.
Udade Sister.

Fifth. The following are examples of nouns in the fifth declension, which take I in the plural:—

ulwimi... tongue.
ulwanhle sea.

and all nouns which have the prefix U, followed by *lw.*

Sixth. The following are examples of nouns in the fifth declension, which take IN or IM in the plural:—

usana, an infant.
usapo, a child.

utango, a hedge.
upau, a sign.
ubambo, a rib.

Remark IV. The Kaffirs frequently in conversation personify words, by prefixing to them *u* : these form their plural in *o* :—

SINGULAR.	PLURAL.
U-ewe wako, Thy Yes ;	*o-ewe bako*, thy Yeses.
U-noko wako, Thy Nevertheless ;	*o-noko bako*, thy Neverthelesses.

GENDERS OF NOUNS.

9. The distinction of personal and neuter gender is sufficient for the regulation of grammatical construction, as the distinction between masculine and feminine has no influence, and is of no service in the grammar of the language. The personal gender includes the masculine and feminine ; the feminine is sometimes distinguished from the masculine by the termination KAZI, but more frequently by the use of a different word, as :—

MASCULINE.	FEMININE.
Ihashe, a horse ;	*ihashe-kazi*, a mare.
Inkosi, a chief ;	*inkosi-kazi*, a chief's wife.
Inja, a dog ;	*inja-kazi*, a bitch.

10. There is a peculiarity in the words for father and mother which must be noticed.

MASCULINE.	FEMININE.
Ubawo, my father ;	*uma*, my mother.
Uyiklo, thy father ;	*unyoko*, thy mother.
Uyise, his father ;	*unina*, his mother.

11. The student need pay but little attention to the subject of *genders*, as the *prefixes of nouns* have,

in Kaffir, precisely the same influence as the gender of nouns in the inflected languages of ancient and modern Europe: thus, *inhlu*, a house, *inkazana*, a girl, and *indoda*, a man, as antecedents of a pronoun, take the very same pronominal form, although in English the pronouns would distinguish the sex. Thus, in English, *it*, *she*, *he*, would be the pronouns employed to distinguish between *house*, *girl*, and *man*, while in Kaffir the distinction of sex is lost sight of in the *form of the word*, which *alone* is the subject of grammatical government, and *yona*, (it,) agreeing with the prefix IN, is employed. In the genitive, where, in this case, in English, *its*, *hers*, *his*, would be used, the Kaffir *ayo*, referring to *yona*, is alone necessary; and in the accusative, the English *it*, *her*, *him*, is, for the same reason, simply supplied by *yi*, the accusative of *yona*.

CASES OF NOUNS.

12. THE distinction of case is chiefly observable in the genitive, vocative, and ablative cases of nouns; but as the pronouns have an accusative and dative case, it will be convenient to assign six cases to the declinable words of the Kaffir language; namely, the nominative, genitive, dative, accusative, vocative, and ablative.

13. The nominative case is distinguished by *the prefix*, which answers the end of the indefinite article A or AN in English. The demonstrative pronoun is sometimes used as the definite article. Each class of prefixes has it own form of the definite or demonstrative pronoun. (See PRONOUN.)

GENITIVE CASE.

14. THE genitive case is formed as follows:—

First. By prefixing the euphonic letter of the governing noun to the prefix of the noun which is governed in the genitive case.

Second. When the euphonic letter is thus prefixed to the prefix of another noun, the vowels U, I, of the prefix are changed into O, E.

Third. When AMA is the prefix of the word governing, no euphonic letter is used, but the vowels U, I, of the prefix of the word governed are changed into O, E; when A, O, E, are initial vowels in nouns or pronouns in the genitive governed by the prefix AMA, they experience no change.

15. The following examples will suffice for the illustration of these rules:—

DECLENSION.	EUPHONIC LETTER.	
I.....	 *w*	Umtu *w*elizwe, A man of the country.
II	*l*.....	Ihashe *l*enkosi, Horse of the captain.
III	*y*	Inkosi *y*abantu, Captain of the people.
IV.....	*s*.....	Isicaka *s*omtu, Servant of a person.
V	*lw* ...	Usana *lw*enkosi, Infant of the captain.
VI.....	*w*.....	Umlambo *w*elizwe, River of the country.
VII.....	*b*	Ubuso *b*esicaka, Face of the servant.
VIII	*kw*...	Ukutya *kw*amahashe, Ford of the horses.
IX.....	*b*.....	Abantu *b*omhlaba, People of the earth.
X ...(See Rule III.)		Amazwi *e*nkosi, Words of the captain.
XI.....	*z*	Inkomo *z*abantu, Cattle of the people.
XII	*y*	Imiti *y*omhlaba, Trees of the earth.

16. Before nouns which are names of persons, *ka* is used as the sign of the genitive, with a syllable prefixed to *ka*, formed of the euphonic letter of the governing noun and its initial vowel: but the

first, third, sixth, eighth, tenth, and twelfth declensions *seldom* prefix this syllable.

DECLENSION.

I Umtu *waka* or *ka* Faku, Faku's men.
II Ilizwi *lika* Tixo, God's word.
III..... Inkosi *yika* or *ka* bawo, Captain of my father.
IV..... Isitya *sika* ma, My mother's basket.
V Usana *luka* Pato, Pato's infant.
VI..... Umti *waka* or *ka* Nodolo, Nodolo's tree.
VII..... Ubulumko *buka* Tixo, Wisdom of God.
VIII ... Ukutya *kuka* or *ka* Vadanna, Vadanna's food.
IX... . Abantu *baka* Tixo, People of God.
X Amahashe *ka* Kobi, Kobi's horses.
XI..... Inkomo *zika* Tengwane, Tengwane's cattle.
XII ... Imiti *ka* or *yika* Nodolo, Nodolo's trees.

17. Another mode of expressing the genitive in cases where distinction or emphasis is required, is as follows. Gowo, leli, &c., according to the following table, supply the place of the preceding forms; they are, in fact, the same forms, with the addition of a syllabic prefix, go, le, &c.:—

PREFIXES.	BEFORE A PROPER NAME.	BEFORE A PREFIX BEGINNING WITH U.	BEFORE A PREFIX BEGINNING WITH I.
I. UM-fazi	*gowoka* Pato	*gowo*mtu	*gowe*nkosi
II. I-hashe	*lelika*	*lelo*mtu	*lele*nkosi
III. IN-kosi	*yeyika*	*yeyo*mtu	*yeye*nkosi
IV. ISI-tya	*sesika*	*seso*mtu	*sese*nkosi
V. U-tando	*loluka*	*lolo*mtu	*lole*nkosi
VI. UM-lambo	*gowuka*.....	*gowo*mtu	*gowe*nkosi
VII. U-buso	*bobuka*	*bobo*mtu	*bobe*nkosi
VIII. UKU-tya	*kokuka*	*kokwo*mtu	*kokwe*nkosi
IX. A-bantu	*gabaka*	*gabo*mtu	*gabe*nkosi
X. AMA-doda	*gawaka*.....	*gawo*mtu	*gawe*nkosi
XI. IZI-tya	*zezika*	*zezo*mtu	*zeze*nkosi
XII. IMI-lambo	*yeyika*	*yeyo*mtu	*yeye*nkosi

Thus:—Umfazi *gowe*ntombi *zika* Aaron, "A woman of the

daughters of Aaron;" Umtwana lo *gowa*bantwana *ba*ma Hebrews, "The child this of the children of the Hebrews."

18. To express the partitive sense in which OF is sometimes used in English, the Kaffirs sometimes prefix K, as follows:—

DEC.		DEC.	
I. umfazi	*k*umfazi	VII. ubuso	*k*ubuso
II. ihashe	*kw*ihashe	VIII. ukutya	*k*ukutya
III. inkosi	*kw*inkosi	IX. abantu	*k*ubantu
IV. isitya	*kw*isitya	X. amadoda	*k*umadoda
V. utando	*k*utando	XI. izitya	*kw*izitya
VI. umlambo	*k*umlambo	XII. imilambo	*kw*imilambo

19. To express "of" or "belonging to," in reference to any *place*, the euphonic letter of the noun is used, with the addition of *as*, inserted between it and the ablative case of the place, thus:—

DECLENSION.

I. Umtu *wase*mampondweni, A man of Amampondo land.
II. Ihashe *lase*rini, ... A horse of Graham's-Town; that is, belonging to Graham's-Town.

20. The dative case of nouns has no form distinct from the ablative; but the dative of *persons* can be expressed by prefixing KU, as: Diya *ku* Pato, "I go to Pato." The objective is the same as the nominative.

21. The *vocative* case is formed from the *nominative*, by dropping the *prefix*, if it consists of a vowel only, as: 'Bawo, "O my father;" 'Tixo, "O God." If the prefix consists of a consonant as well as a vowel, the initial vowel is dropped, as: 'Nkosi, "O chief;" 'mfazi, "O woman." Very often WA, or "he," is prefixed, especially in familiar

speeches, as: WA Faku, WA 'mqai, HE Faku. The use of O, as, O'Nkosi, is an Anglicism, but is often used. In calling aloud to a person *wena* is used, as: *Wena Faku, Wena Vadana.*

ABLATIVE CASE.

22. The ablative case of nouns is formed from the noun by,—

First. Changing the *final* vowel into eni or ini, and the initial vowel into e, (eni is used when the noun ends in a, ini, when it ends in i,) as:—

Ilizwi, word;	*e*lizw*ini*, in the word.
Isanhla, hand;	*e*sanhl*eni*, in the hand.

Second. Nouns ending in U or O sometimes change those terminations into W, and then take the regular ablative termination, ENI or INI, as:—

Indlu, house;	enhl*wini*, in the house.
Ubuso, face;	ebus*weni*, in the face.

Third. *B*, with a vowel before it, (with some few exceptions,) changes into *ty* in the ablative case, as:—

Inka*bi*, ox;	enka*tyeni*, in the ox.
Umqa*bo*, chalk;	enqa*tyeni*, in the chalk.

When B forms a part of the *prefix* of the noun, it never changes into TY in the ablative.

Fourth. MB changes into NJ, as:—

Umla*mbo*, river;	emla*njeni*, in the river.
Inta*mbo*, thong;	enta*njeni*, in the thong.

Fifth. Mo changes into NY, as:—

Umlo*mo*, mouth;	emlo*nyeni*, in the mouth.
Inta*mo*, neck;	enta*nyeni*, in the neck.

Sixth. Nouns of the fifth declension, with the prefix U, change that prefix into ELU, as:—

Udaka, mud;	*elu*dakeni, in the mud.
Udada, thicket;	*elu*dadeni, in the thicket.

Seventh. Nouns of the eleventh declension take the uncontracted plural form in the ablative, as:—

Inkomo, cattle;	*ezin*komeni, among the cattle.
Inkosi, captains;	*ezin*kosini, among the captains.

Eighth. To express *near to*, GAS is prefixed to the ablative, as:—

*Gas*enhlewini, near to the house.
*Gas*emtini, near to the tree.

Ninth. The ablative of places is expressed by merely changing the initial vowel of the noun into E, as:—

*U*mgwali, the Umgwali;	*E*mgwali, at the Umgwali.
*I*rini, the Irini:	*E*rini, at the Irini.

Imini and *ubusuku* follow the same rule, as:—

Emini, in the day;	*Ebusuku*, in the night.

Tenth. When a pronoun precedes the ablative of nouns, s is inserted between the pronoun and the noun, as:—

U *s*emsebenzini, he is at the work.
Ba *s*ezinkomeni, they are among the cattle.
Di *s*emlanjeni, I am in the river.
Inkomo zi *s*ensemini, the cattle are in the garden.

23. To distinguish between the sense of TO and FROM, implied in the termination of the ablative case, the Kaffirs frequently append some tense of the verb UKU VELA, "to come, or be from," to the

nominative of the verb which requires the sense of FROM to be understood in the ablative case of the noun which follows it, as :—

Amanthla a vela ezulwini ; power from on high, or power which comes from on high.

Sometimes KU is used to express FROM, as :—

Da tabata ku Pato, I took from Pato.

24. To express FOR, a particular form of the verb is used, (see VERB,) as :—

Wa m zalela umtwana, she bare for him a child.

25. To express the sense of BY, THROUGH, WITH or ALSO, and AND, sundry additions are made to the prefixes of the several classes of nouns. Before we exhibit these in a tabular form, the reader will be aided in understanding them by the following remarks :—

Remark I. The first column of the table expresses *by*, as, *it is done by :* Wo bizwa gu Pato ; " He will be called by Pato." It also expresses *it is he*, or *it is it*, thus : *Gu Pato*, " It is Pato ;" *Sisitya*, " It is a basket."

Remark II. To express *through*, in the sense of " by means of," the second column is used, thus : *Si vile go budenge betu ;* " We have fallen *through*, or *by means of*, or *on account of*, our stupidity."

Remark III. To express the conjunctive sense of *with*, *also*, *and*, the third column is used, as : *Diya hamba no Pato ;* " I walk with Pato."

DECLENSION.

I.	Gu-Pato,	by Pato.	Go-Pato,	through Pato.	No-Pato,	with Pato.	
	Gum-Tandi,	... Tandi.	Gom-Tandi,	 Tandi.	No-Tandi,	 Tandi.	
	Gumfazi,	... a woman.	Gomfazi,	 a woman.	Nomfazi,	 a woman.	
II.	Lihashe,	... a horse.	Gehashe,	 a horse.	Nehashe,	 a horse.	
	Lilizwi,	... a word.	Gelizwi,	 a word.	Nelizwi,	 a word.	
III.	Yinkosi,	... a chief.	Genkosi,	 a chief.	Nenkosi,	 a chief.	
	Yimbiza,	... a pot.	Gembiza,	 a pot.	Nembiza,	 a pot.	
IV.	Sisitya,	... a basket.	Gesitya,	 a basket.	Nesitya,	 a basket.	
V.	Ludaka,	... mud.	Godaka,	 mud.	Nodaka,	 mud.	
	Luluntu,	... people.	Goluntu,	 people.	Noluntu,	 people.	
VI.	Gumlambo,	... a river.	Gomlambo,	 a river.	Nomlambo,	 a river.	
VII.	Bubuso,	... a face.	Gobuso,	 a face.	Nobuso,	 a face.	
VIII.	Kukutya,	... food.	Gokutya,	 food.	Nokutya,	 food.	
IX.	Bodade,	... sisters.	Godade,	 sisters.	Nodade,	 sisters.	
	Babantu,	... people.	Gabantu,	 people.	Nabantu,	 people.	
X.	Gamadoda,	... men.	Gamadoda,	 men.	Namadoda,	 men.	
XI.	Zinkosi,	... chiefs.	Gezinkosi,	 chiefs.	Nezinkosi,	 chiefs.	
	Zizitya,	... baskets.	Gezitya,	 baskets.	Nezitya,	 baskets.	
XII.	Yiminyaka,	... years.	Geminyaka,	 years.	Neminyaka,	 years.	

26. Nouns in apposition are united to each other by prefixing the following forms, (of the relative pronoun and verb substantive,) according to the declension of the first noun, to the forms of the second noun found in the first column of the preceding table :—

DEC.			
I.	prefixes O		Umtu *o Gu*-Faku ; The man who is Faku.
II.		E LI	Igosa *e li* sisicaka ; The steward who is a servant.
III.		E	Inkosi *e* liroti ; The captain who is valiant.
IV.		E SI	Isicakakazi *e si* yintombi ; The servant who is the girl.
V.		O LU	Ulwanhle *o lu* lulwanhle olukulu ; The sea which is the great sea.
VI.		O	Umti *o* yintsika ; The tree which is the pillar.
VII.		O BU	Ubusuku *o bu* bubumnyama ; The night which is darkness.
VIII.		O KU	Ukutya *o ku* sisonka ; The food which is bread.
IX.		A BA	Abantu *a ba* ngamasela ; The people who are thieves.
X.		A	Amakwenkwe *a* zizigidimi ; The boys who are messengers.
XI.		E ZI	Inkosi *e zi* ngamadoda ; The captains who are men.
XII.		E	Imiti *e* lihlati ; The trees which are the forest.

27. A *contracted* mode of expressing nouns in apposition is also used, when the preceding prefixes of the first noun are placed before the *nominative* of the second noun, the initial vowel being dropped, thus :

Umtu *o* si denge ; The man who is foolish.
Igosa *o li* sidenge ; The steward who is foolish.

SECTION IV.

ADJECTIVES.

1. ADJECTIVES take their prefixes from the prefix of the noun by which they are governed. They are usually written, when placed in vocabularies, with the prefixes IN, IM, I, thus: INKULU, "great," properly, "it is great," referring to INTO, or some noun with the prefix IN: IMHLOPE, "white," or, "it is white:" IRARA, "bitter," or, "it is bitter."

2. Adjectives are united to nouns by means of the relative pronoun and verb substantive of each declension of nouns, which is prefixed to the adjective according to the following table:— (See PRONOUNS.)

DEC.	NOUNS TO WHICH THE ADJECTIVES REFER.	IN-KULU.	IM-BI.	IM-HLOPE.	I-RARA.
I.	UM-fazi	o m-kulu	o m-bi	o m-hlope	o-rara.
II.	I-hashe	e li-kulu	e li-bi	e lim-hlope	e li-rara.
III.	IN-kosi	e n-kulu	e m-bi	e m-hlope	e-rara.
IV.	ISI-tya	e si-kulu	e si-bi	e sim-hlope	e si-rara.
V.	U-tando	o lu-kulu	o lu-bi	o lum-hlope	o lu-rara.
VI.	UM-lambo	o m-kulu	o m-bi	o m-hlope	o-rara.
VII.	UBU-so	o bu-kulu	o bu-bi	o bum-hlope	o bu-rara.
VIII.	UKU-tya	o ku-kulu	o ku-bi	o kum-hlope	o ku-rara.
IX.	ABA-ntu	a ba-kulu	a ba-bi	a bam-hlope	a ba-rara.
X.	AMA-doda	a ma-kulu	a ma-bi	a m-hlope	a-rara.
XI.	IN, IM, IZIN	e zin-kulu	e zim-bi	e zim-hlope	e zi-rara.
	IZI-tya	e zi-kulu	e zi-bi	e zim-hlope	e zi-rara.
XII.	IMI-lambo	e mi-kulu	e mi-bi	e m-hlope	e-rara.

3. In the above table there are two columns for adjectives beginning with IM. The difference in the omission or retention of the M in some cases arises from a variety in pronunciation, or from the

M of the prefix being considered as part of the root-word; in which case, of course, the adjective will follow the analogies of adjectives beginning with I: thus, IM-HLOPE, will be ELI-MHLOPE, &c., as IRARA.

4. In some few cases, certain nouns are united to their adjectives after the manner of nouns placed in apposition. (See Section III., No. 26.) This is when a peculiar emphasis is intended to be placed on the adjective: thus, the HOLY SPIRIT is always termed UMOYA O YINGCWELE; literally, "The Spirit which is the Holy One;" not Umoya O ngcwele, "The Spirit which is holy." For the manner in which adjectives are joined to the verb TO BE, see VERBS.

5. Nouns used adjectively are united to other nouns by means of the relative pronoun of the noun to which they refer, and the verb *uku ba nayo*, to have, or be with it. (See VERBS.) The following examples will explain this: i and u, when initial before the noun, are changed into *e* and *o*:—

DEC.		
I.	prefixes O-N	Umtu *o-n*obulumko; A man who has wisdom.
II.	 ELI-N	Ihashe *e li-n*amanhla; A horse which has strength.
III.	 E-N	Inkosi *e-n*obubele; A chief who has money.
IV.	 ESI-N	Isicaka *e si-n*obumenemene; A servant who has fraud.
V.	 O LU-N	Udaka *o lu-n*amanzi; Mud which has water.
VI.	 O-N	Umlambo *o-n*enhlabati; A river which has sand.
VII.	 O KU-N	Ukutya *o ku-n*amanhla; Food which has strength.

DEC.

IX. A BA-N Abantu *a ba-n*obulumku; People who have wisdom.
X. A-N Amahashe *a-n*amendu; Horses which have speed.
XI. E ZI-N Inkosi *e zi-n*oburoti; Captains who have valour.
XII..... E-N Imiti *e-n*amanhla; Trees which have strength.

6. The Kaffir mode of counting is rather complex, as will appear from the following table. To express twenty, they say, "tens which are two;" to express twenty-one, "tens which are two which have one:"

CARDINAL, ORDINAL, AND ADVERBIAL NUMBERS.

CARDINAL.

I-nye,	one.
Zi-mbini,	two.
Zin-tatu,	three.
Zi-ne,	four.
Zin-hlanu,	five.
Zin-tandatu,	six.
Zi-xenxe,	seven.
Zi-mboxo, or sibozo, or toba 'mnwembini,	eight.
I-toba, or toba 'mnwemnye,	nine.
I-shumi,	ten.
I-shumi e li nanye,	eleven.
Ama-shumi amabini,	twenty.
Ama-shumi amabini a nanye,	twenty-one.
I-kulu,	one hundred.
I-kulu e li namashumi mahlanu,	one hundred and fifty.
Amakulu amabini,	two hundred.
I-waka,	one thousand.

I-waka e li nekulu,	one thousand one hundred.
Ama-waka amabini,	two thousand.
Ama-waka amabini a nekulu e li neshumi,	two thousand one hundred and ten.
Ama-waka amabini a nekulu e li namashumi mathlanu,	two thousand one hundred and fifty.
Ama-waka amatatu a namashumi mahlanu,	three thousand and fifty.
Ama-waka a lishumi,	ten thousand.
Ama-waka amashumi mabini,	twenty thousand.
Ama-waka amashumi matatu a namashumi matandatu,	thirty thousand and sixty.

ORDINAL.

Kuqala,	first.
Isibini,	second.
Isitatu,	third.
Isine,	fourth.
Isihlanu,	fifth.
Isitandatu,	sixth.
Isixenxe,	seventh.
Isimboxo,	eighth.
Isitoba,	ninth.
Ishumi,	tenth.

From AMASHUMI they are formed by the relative pronoun and the verb prefixed, according to the declension of the word to which they relate, as: E YAMASHUMI MABINI; "The thing which is the twentieth."

ADVERBIAL.

Kanye,	once.
Kabini,	twice.
Katatu,	thrice.
Kane,	four times.
Kahlanu,	five times.
Katandatu,	six times.
Kazixenxe,	seven times.

Kamboxo,	eight times.
Katoba,	nine times
Kashumi,	ten times.
Kamashumi, &c.,	twenty times.
Kakulu, &c.,	a hundred times.
Kawaka, &c.,	a thousand times.
Kamawaka,	thousandsfold.

7. The cardinal numbers are united to the nouns to which they refer in the same manner as other adjectives, thus:—

DEC.	
I. Umfazi,	o-mnye.
II. Ihashe,	e li-nye.
III. Inkosi,	e-nye.
IV. Isitya,	e si-nye.
V. Utando,	o lu-nye.
VI. Umlambo,	o-mnye.
VII. Ubuso,	o bu-nye, o bu-bini, o bu-tatu, o bu-ne, o bu-hlanu, o bu-tandatu, o bu-zixenxe, o bu-mboxo, o bu-litoba.
VIII. Ukutya,	o ku-nye, o ku-bini, o ku-tatu, o ku-ne, o ku-hlanu, o ku-tandatu, &c.
IX. Abanta,	a ba-bini, a ba-tatu, a ba-ne, a ba-hlanu, a ba-tandatu, &c.
X. Amadoda,	a ma-bini, a ma-tatu, a ma-ne, a ma-hlanu, a ma-tandatu, &c.
XI. Izitya,	e zi-bini, e zin-tatu, e zi-ne, e zin-hlanu, e zin-tandatu, &c.
Inkosi,	e zim-bini, &c., the same as XI.
XII. Imilambo,	e mi-bini, e mi-tatu, e mi-ne, e mi-hlanu, e mi-tandatu, &c.

8. The ordinal numbers are usually governed in the genitive case by the nouns to which they refer, according to the rules, Section III., No. 14, as,

Umhla wesibini, "The second day:" sometimes also the ordinal numbers, as, Umhla weshumi.

9. Sometimes, for the sake of emphasis, the relative pronoun is prefixed to the noun governed in the genitive, thus :—

DEC.

I. Umfazi o wokuqala; The woman which is first.
II. Ihashe e lesibini; The horse which is second.
III. Inkosi e yesibini; The chief which is second.
IV. Isitya e sesibini; The basket which is second.
V. Utando o lwesibini; The love which is second.

10. To express, *it is one*, meaning that no more than one is spoken of, the following forms are used :—

DEC.

I. Umtu *emnye*, One man.
II. Ihashe *linye*, One horse.
III. Inkomo *inye*, One beast.
IV. Isitya *sinye*, One basket.
V. Usapo *lunye*, One child.
VI. Umlambo *munye*, One river.
VII. Ubuso *bunye*, One face.
VIII. Ukuhlwa *kunye*, One evening.

11. To express, *not one*, the initial vowel of the number *one* is dropped, and *na* is prefixed.—

DEC.

I. *Namnye* umtu, Not one man.
II. *Nalinye* ihashe, Not one horse.
III. *Nanye* inkosi, Not one captain.
IV. *Nasinye* isitya, Not one basket.
V. *Nalunye* usapo, Not one child.
&c. &c.

12. When a noun which is the object of a verb active is followed by an adjective of number, the adjective is not connected with its noun according to the table in paragraph 2, but the apocopated form of the verb *uku ba*, "to be," preceded by the nominative No. 2 of the personal pronoun of the noun to which the adjective refers, is used, according to the following examples:—

DEC.

I. Umtu *a be* mnye; A person, let him be one.
II. Ihashe *li be* linye; A horse, let it be one.
III. Inkosi *i be* nye; A chief, let him be one.
IV. Isitya *si be* sinye; A basket, let it be one.
V. Ubambo *lu be* lunye; A rib, let it be one.
VI. Umlambo *u be* mnye; A river, let it be one.
VII. Ubuso *bu be* bunye; A face, let it be one.
VIII. Ukuhlwa *ku be* kunye; Evening, let it be one.
IX. Abantu *ba be*-babini, -batatu, -bane, -bahlanu, -batandatu, -sixenxe, -mboxo, -litoba.
X. Amahashe *a be*-mabini, -matatu, -mane, -mahlanu, -matandatu, -sixenxe, -mboxo, -litoba.
XI. Inkomo *zi be*-mbini, -ntatu, -ne, -nhlanu, -ntandatu, -sixenxe, -mboxo, -litoba.
XII. Imilambo *i be*-mibini, -mitatu, -mine, -mihlanu, -mitandatu, -sixenxe, -mboxo, -litoba.

EXAMPLES OF THE USE OF THIS RULE.

Tabata inkomo zi be mbini; Take two head of cattle.
Subela amahashe ibikile zi be ntatu zamazimba; Take for the horses three quarts of corn.

13. To express *both, all three, all four,* &c., the initial vowel of the number is changed into *o*, and the euphonic letter of the noun to which the number refers is prefixed:—

DEC.

IX. Abantu *bo*babini, *bo*batatu, *bo*bane, *bo*bahlanu, &c.; both, all three, all four, &c.

X. Amahashe *o*mabini, *o*matatu, *o*mane, *o*mahlanu, &c.; both, all three, all four, &c.

XI. Inkomo *zo*mbini, *zo*mtatu, *zo*ne, *zo*nhlanu, &c.; both, all three, all four, &c.

XII. Imilambo *yo*mibini, *yo*mitatu, *yo*mine, *yo*mihlanu, &c.; both, all three, all four, &c.

14. Umnye, "another, of the same sort," is placed before its noun, and changes according to the table of adjectives, Section IV., No. 2, as, omnye umtu; abanye abantu.

15. To express "another, of a different sort," the following forms are used:—

DEC.

I. Umtu *wu*mbi; Another person, of a different description.
II. Ihashe *li*mbi; Another horse, do. do.
III. Inkosi *yi*mbi; Another captain, do. do.
IV. Isitya *si*mbi; Another basket, do. do.
V. Usapo *lu*mbi; Another child, do. do.
&c. &c.

16. The ablative of nouns preceded by 'nye, "another," is formed by prefixing kw to the prefix of 'nye, as:—

DEC.

I. *Kwo*mnye umtu; By or near another person.
II. *Kwe*linye ilizwe; In another country.
III. *Kwe*nye indau; In another place.
IV. *Kwe*sinye isitya; In another basket.
V. *Kwo*lunye udada; In another thicket.
VI. *Kwo*mnye umlambo; In another river.
&c. &c.

17. O TILE, from UKU TI, "to say, to be so,"

is usually employed to express A CERTAIN ONE, thus :—

Umtu *o* tile, or o tile umtu; A certain person.
Ihashe *e li* tile; A certain horse.
Umfo *o* tile; A certain man.

18. To express an indefinite number beyond all count, the Kaffirs use IGIDI and ILITYE. But the words are not in general use.

COMPARISON OF ADJECTIVES.

19. The comparative is supplied by using the verb "to exceed" with the abstract form of the noun derived from the adjective, U qitisile gobukulu, "He exceeds in greatness."

20. Most commonly ku or kwe is prefixed with the sense of *thou*, as :—

Umkulu *ku* banina? Than whom art thou greater?
Dimkulu *ku* we; I am greater than thou.
Ihashe e likulu *kwe* lo; A horse which is greater than that.
U-Tixo umkulu *ku* bo bonke abantu; God is greater than all men.
Lento inkulu *ku* leyo; This thing is greater than that.

21. The place of the superlative is supplied by the addition of certain words, as kakulu, kunene, kanye, kazi, as :—

Ubawo omkulu kakulu; My father, who is great a hundredfold.
Ubawo omkulu kunene; My father, who is truly great.
Ubawo omkulu kanye; My father, who is very great.
Ubawo omkulu kazi; My father, who is greatest of all.

22. The superlative which expresses that the person or thing excels every other of its kind in that which constitutes the peculiar excellency of its sort, is formed by prefixing the negatives of the

personal pronouns of the noun referred to, thus:—

DEC.

I. *Asinguye* umtu; He is not merely a man.
II. *Asililo* ilizwe; It is not merely a country.
III. *Asiyiyo* inkosi; He is not merely a chief.
IV. *Asisiso* isitya; It is not merely a basket.
&c. &c.
(See the negatives of the personal pronouns.)

SECTION V.

PRONOUNS.

PERSONAL PRONOUNS.

1. THE personal pronouns of the first and second persons are thus declined:—

MINA, I: first person.

	SINGULAR.	PLURAL.
Nom.	1. Mina, I.	1. Tina, we.
	2. Di.	2. Ti.
Gen.	Am, of me.	Etu, of us.
Dat.	Kumi, to me.	Kuti, to us.
Ac.	Di, me. (This is only used when united to a verb. See VERB.)	Si, us. (Inserted in the verb as the accusative singular; so with all the accusatives of pronouns.)
Ab.	1. Dimi, by me, it is I.	1. Siti, by us, it is we.
	2. Gami, through me.	2. Gati, through us.
	3. Nami, with me, and I, also I.	3. Nati, with us, and we, also we.
Neg.	Asindimi, it is not I.	Asisiti, it is not we.

There is no form of the vocative case distinct from the nominative.

WENA, thou: second person.

	SINGULAR.	PLURAL.
Nom.	1. Wena, thou.	1. Nina, ye, or you.
	2. U.	2. Ni.
Gen.	Ako, of thee.	Enu, of you.
Dat.	Kuwe, to thee.	Kuni, to you.
Ac.	Ku, thee, or thou.	Ni, you.
Ab.	1. Guwe, by thee.	1. Nini, by you, it is ye.
	2. Gawe, through thee.	2. Gani, through you.
	3. Nawe, with thee, and thou, also thou.	3. Nani, with you, and you, also ye
Neg.	Asinguwe, it is not thou.	Asinini, it is not ye.

A sort of vocative, used in polite, friendly address, is formed of the genitive of TINA, ETU, governed by the euphonic letter of UMTU, or UMLINGANE, &c., understood, as:—WETU; which means, "one of us."

2. Personal pronouns of the third person vary according to the declension of the nouns to which they refer. The following personal pronouns of the third person are placed under each declension of the nouns to which they refer:—

		I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	IX.	XII.	
Nom.	1.	yena	lona	yona	sona	lona	wona	bona	kona	bona	wona	zona	yona;	he, she, it, they.
	2.	u	li	i	si	lu	u	bu	ku	ba	a	zi	i;	he, she, it, they.
Gen.		ake	alo	ayo	aso	alo	awo	abo	ako	abo	awo	azo	ayo;	of him, her, it, them.
Dat.		kuye	kulo	kuyo	kuso	kulo	kuwo	kubo	kuko	kubo	kuwo	kuzo	kuyo;	to him, her, it, them.
Ac.		m	li	yi	si	lu	wu	bu	ku	ba	wa	zi	yi;	him, her, it, them.
Ab	1.	guye	lilo	yiyo	siso	lulo	guwo	bubo	kuko	babo	gawo	zizo	yiyo;	by him, her, it, them.
	2.	gaye	galo	gayo	gaso	galo	gawo	gabo	gako	gabo	gawo	gazo	gayo;	through him, her, it, them.
	3.	naye	nalo	nayo	naso	nalo	nawo	nabo	nako	nabo	nawo	nazo	nayo;	with him, her, it, them.

The negatives of the first form of the ablative are formed as those of the first and second persons, thus: asinguye, asililo, asiyiyo, &c.

3. The genitives of the personal pronouns are governed in the genitive by nouns, the euphonic letter of the noun which governs them being prefixed, thus they supply the place of the possessive pronouns : an example or two will suffice :—

	NOM.	I.	II.	III.	IV.	V.	VI.
Dec. I.	yena	*w*ake	*l*ake	*y*ake	*s*ake	*lw*ake	*w*ake
II.	lona	*w*alo	*l*alo	*y*alo	*s*alo	*lw*alo	*w*alo

	VII.	VIII.	IX.	X.	XI.	XII.	
Dec. I.	*b*ake	*kw*ake	*b*ake	ake	*z*ake	*y*ake ;	of him, &c.
II.	*b*alo	*kw*alo	*b*alo	alo	*z*alo	*y*alo ;	of it, &c.

And so on with, AYO, ASO, ABO, &c., as : umfazi wake, "his wife," referring to umtu, or any noun of the first declension ; ihashe layo, "his horse," referring to inkosi, or any noun of the third declension.

RECIPROCAL PRONOUNS.

4. A SORT of reciprocal pronoun, similar in signification to the Latin SUI, is formed by prefixing GOKW to the genitives of the personal pronouns, thus :—

Gokw-am ; Of myself, on my own account.
Gokw-etu ; Of ourselves, on our own account.
Gokw-ako ; Of thyself, on thine own account.
Gokw-enu ; Of yourselves, on your own account.
Gokw-ake ; Of himself, on his own account.
Gokw-abo ; Of themselves, on their own account.

And so on with gokw-alo, gokw-ayo, gokw-aso, &c.

POSSESSIVE PRONOUNS.

5. THE possessive pronouns are formed from the genitives of the personal pronouns, by prefixing

the euphonic letter of the word to which they refer :— (See No. 3.)

Inthlu *y*ayo; His house, referring to a noun of the third declension.

Abafazi *b*awo ; Their wives, referring to a noun of the tenth declension.

Abantu *b*ake; His people, referring to a noun of the first declension.

Ukutya *kw*azo; Their food, referring to a noun of the eleventh declension.

6. Sometimes the relative pronoun is prefixed to the genitive of the personal pronoun, before the euphonic letter; by which means a more expressive possessive pronoun is formed. The pronoun in this case is usually placed before its noun, as :—

O wako umzimba; Thy body.
E lako ihashe ; Thy horse.
E yam into; My thing.
E sake isitya; His basket.
O bam ubuso ; My face.
O kwam ukutya ; My food.
A bam abantu ; My people.
A wam amadoda ; My men.
E zam izinto; My things.

In forming the datives of this form of the possessive pronoun, K is prefixed to those beginning with O ; KW to those beginning with A, B ; thus :—

Ko wako umelwane; To thy neighbour.
Kwe sake isitya ; To his basket.
Kwa bam abantu ; To my people.

DEMONSTRATIVE PRONOUNS.

7. THE demonstrative pronouns are usually prefixed to the words to which they belong: generally the initial vowel of that word is cut off. The

following table gives the demonstrative pronouns according to the several declensions of nouns:—

DEC.	
I. Lo, this;	lo 'mtu, this man.
Lowa, / Lowo, } that;	lowa 'mtu, that man.
Lowaya, that there;	lowaya umtu, that man there.
II. Eli, this;	eli 'hashe, this horse.
Elo, that;	elo 'hashe, that horse.
Eliya, that there;	eliya 'hashe, that horse there.
III. Le, this;	le 'nkosi, this chief.
Leyo, that;	leyo inkosi, that chief.
Leyaya, that there;	leyaya inkosi, that there chief.
IV. Esi, this;	esi 'sitya, this basket.
Eso, that;	eso 'sitya, that basket.
Esiya, that there;	esiya isitya, that there basket.
V. Olu, this;	olu 'daka, this mud.
Olo, that;	olo 'daka, that mud.
Oluya, that there;	oluya udaka, that there mud.
VI. the same as the first declension.	
VII. Obu, this;	obu 'buso, this face.
Obo, that;	obo 'buso, that face.
Obuya, that there;	obuya ubuso, that there face.
VIII. Oku, this;	oku 'kutya, this food.
Oko, that;	oko 'kutya, that food.
Okuya, that there;	okuya ukutya, that there food.
IX. Aba, these;	aba 'bantu, these people.
Abo, those;	abo 'bantu, those people.
Abaya, those there;	abaya abantu, those people there.
X. La, these;	la 'madoda, these men.
Lawo, those;	lawo amadoda, those men.
Lawaya, those there;	lawaya amadoda, those men there.
XI. Ezi, these;	ezi 'zitya, these baskets.
Ezo, those;	ezo 'zitya, those baskets.
Eziya, those there;	eziya izitya, those baskets there.
XII. Le, these;	le 'milambo, these rivers.
Leyo, those;	leyo imilambo, those rivers.
Leyaya, those there;	leyaya imilambo, those rivers there.

8. When the demonstrative pronouns LO, LE, LA, and their compounds, are governed in the genitive, the euphonic letter of the word governing is united to the consonant by the vowel A, thus :—

Umfazi wa lo 'mtu ; The wife of this man.
Abantu ba lo 'mtu ; The people of this man.

9. To express the sense of "the same," the Kaffirs use the ablative case of the pronoun No. 1, which, when thus used, means, "It is it;" as in speaking of ihashe, "a horse," they will say, Lilo, "It is it," "the same." Sometimes they prefix kwa, li kwa, yi kwa, &c., to the ablative No. 1, which then means, "It is even it," as:—

DEC.

I. Guye, kwa guye.
II. Lilo, li kwa lilo.
III. Yiyo, yi kwa yiyo.
IV. Siso, si kwa siso.
V. Lulo, lu kwa lulo.
VI. Guwo, kwa guwo.
VII. Bubo, bu kwa bubo.
VIII. Kuko, ku kwa kuko.
IX. Babo, ba kwa babo.
X. Gawo, a kwa gawo.
XI. Zizo, zi kwa zizo.
XII. Yiyo, yi kwa yiyo.

INTERROGATIVE PRONOUNS AND ADVERBS.

10 THE interrogative pronouns and adverbs are most conveniently classed together, as they take the prefixes which point out their relationship to some noun, expressed or understood, in the same manner :—

(1.) Who? U banina? or Gu banina?
(2.) Who art thou? U gu banina?
(3.) Whose? Ka banina? takes prefixes I. WA; II. LI; III. YI; IV. SI; V. LU; VI. WA; VII. BU; VIII. KU; IX. BA; X. A; XI. ZI; XII. YI.

(4.) By whom? Ga banina?

(5.) To whom? Ku banina?

(6.) With whom? Na banina?

(7.) What? Into nina? or I nina? or I ni? That is, what thing?

(8.) What thing is it? I yinto nina? The above takes the prefixes I. U YI; II. LI YI; III. I YI; IV. SI YI; V. LU YI; VI. U YI; VII. BU YI; VIII. KU YI; IX. BA YI; X. A YI; XI. ZI YI; XII. I YI.

(9.) What thing has it? What is the matter with it? I nanto nina? It takes the prefixes I. U; II. LI; III. I; IV. SI; V. LU; VI. U; VII. BU; VIII. KU; IX. BA; X. A; XI. ZI; XII. I.

(10.) By or through what? Ga 'nto nina?

(11.) To what? Kwi 'nto nina?

(12.) It is what? What is it? I yi nina? takes the prefixes as inantonina, No. (9.)

(13.) Which is it? Pina? takes the prefixes I. GUWU; II. LILI; III. YIYI; IV. SISI; V. LULO; VI. GUWU; VII. BUBU; VIII. KUKU; IX. BABA; X. GAWA; XI. ZIZI; XII. YIYI.

(14.) Whether of the two? Kusinina?

(15.) What sort? Nina? After words to which distinction of sex belong, it means, what sort, male or female.

(16.) What is it like? Jenga nina? takes the prefixes as I-nantonina, No. (9), thus: U jenga nina, &c.

(17.) Is it so? Jalo na? takes prefixes as Jenga nina.

(18.) What like? How? Ja nina? takes prefixes as Jenga nina, No. (16.)

(19.) How much? Kangakana nina?

(20.) How often? Futi kangakana nina?

(21.) How many? Whereabouts? Ga pina? takes prefixes as Jenga nina, No. (16.)

(22,) Why? Yinina?

(23.) Wherefore? Through what? Ga nina? takes prefixes as Jenga nina, No. (16.)

(24.) How was it? Kute nina?

(25.) How long time? Ixesha eli gakana nina?

(26.) How long ago? Ixesha eli gakana nina e li qitileyo?

(27.) What does it mean? Ku kuti nina?

(28.) Where? Pina? takes prefixes as I nanto nina, No. (9).

(29.) Whence? that is, Where comes it from? I vela pina? takes prefixes as I nanto nina, (No. 16.)

(30.) When? Ninina?

RELATIVE PRONOUNS.

11. THE relative pronouns, who, which, or that, are expressed by the vowels, O, E, A: the antecedent determines which vowel is to be used. In the preceding table of adjectives united to nouns, the relative pronouns are seen united with the substantive-verb.

Antecedents whose initial vowel is *u* take *o* for their relative pronoun; those in *i* take *e*; and those beginning with *a* take *a*.

OBLIQUE CASES OF THE RELATIVE PRONOUNS.

12. THE relative pronoun, having no variety of termination, forms its oblique cases, WHOSE, WHOM OR WHICH, OF, BY, TO, THROUGH, IN, AT, ON WHICH, or WHOM, by the aid of the demonstrative pronouns, and of the nominative and oblique cases of the personal pronouns. This part of the Kaffir grammar presents the greatest perplexity to the learner, and must be carefully studied.

WHOSE.

13. WHOSE, the genitive of WHO or WHICH, is usually expressed by a periphrasis: thus the Kaffirs will usually say, Umtu igama lake di li tandayo, "The man his name I it love," instead of "The man whose name I love." Sometimes the following forms are used, which more properly express *whose*. The initial vowel of the word immediately following *whose* is dropped, and the following prefixes supply

its place, according to the declensions of the preceding word, thus :—

DEC.

I. prefixes *o;* Umtu *o*nkosi i-nkulu ; A man whose captain is great.

II. *eli;* Ihashe *eli*nyau zi-nkulu ; A horse whose feet are great.

III. *e;* Inhlu *e*cango lu-kulu ; A house the door of which is large.

IV. *esi;* Isicaka *esi*nkosi i-nkulu ; A servant whose chief is great.

V. *olu;* Usana *olu*nyau zi-ncinane ; A child whose feet are little.

VI. *o;* Umlambo *o*sibaxa si-ninzi; A river the branches of which are many.

VII. *obu;* Ubutyani *obu*buko bu-luhlazi ; Grass the appearance of which is green.

VIII..... *oku;* Ukuhla *oku*vumba li-mnandi ; Food the smell of which is pleasant.

IX. *aba;* Abantu *aba*nkomo zi-ninzi ; People whose cattle are many.

X. *a ;* Amahashe *a*nyau zi-nkulu ; Horses whose feet are large.

XI. *ezi;* Inkomo *ezi*nyau zi-nkulu ; Cattle whose feet are large.

XII. *e;* Imilambo *e*matya mi-kulu ; Rivers the stones of which are many.

WHOM OR WHICH.

14. WHOM or WHICH, the accusative of the relative pronoun, can be expressed two ways :—

First. By prefixing the relative pronoun of the antecedent to the verb, and inserting in the verb, between the prefix and the root, the accusative of the personal pronoun which agrees with the antecedent, and in the present, imperfect, past indefinite,

and present perfect tenses, affixing the particle *yo* to the terminations, thus:—

Ihashe isicaka *e* si *li* kwela*yo*; The horse which the servant rides.
Ihashe isicaka *e* sa *li* kwela*yo*; The horse which the servant rode.
Ihashe isicaka *e* si yaku *li* kwela; The horse which the servant will ride.

Second. By prefixing the relative pronoun of the antecedent to the verb, and placing after the verb the nominative of the personal pronoun which agrees with the antecedent, thus:—

Umfazi o nditanda yena; The woman whom I love; literally, The woman who I love she.
Ihashe e nditanda lona; The horse which I love; literally, The horse which I love it.

Remark I. In reference to the preceding rules, it will be necessary to observe, that the first person singular and the first and second persons plural of the verbal prefixes take *e* before them, when the initial vowel of the antecedent is *i* or *a*, and *o*, when the antecedent begins with *u*, thus:—

Inkosi e di yi tandayo; The chief whom I love.
Umtu *o* ni m tandayo; The man whom ye love.
Ukutya *o* si ku tandayo; The food which we love.

Remark II. The second person singular of the verb prefixes *u*, and the third person, *a*, to the regular prefix of the verb; excepting the past indefinite tense and its compounds, where the second person prefixes *o*:—

Inkosi *u* yi tandayo; The chief whom thou lovest.
Inkosi *a* yi tandayo; The chief whom he loves.
Umtu *o* wa m tandayo; The man whom thou didst love.
Inkosi *o* wa yi tandayo; The chief whom thou didst love.
Inkosi *o* wa u be u yi tandayo; The chief whom thou wast loving.

Remark III. When the prefix of the verb commences with a vowel, the vowel is dropped, and the relative pronoun used in its place, as:—

Inhlu inkosi *e* yi tandayo; A house which the chief loves.
Umtu inkosi *e* yaku m tanda; A man whom the chief will love.
Ihashe umtu *a* li tandayo: A horse which the man loves.

Remark IV. When the antecedent and relative precede a passive verb, and a *pronoun* is the actor, the verb is followed by the ablative case No. 1. of the pronoun; but when a *noun* is the actor, then the verb is followed by the noun in the form contained in the first column of Section 3, paragraph 28:—

Umtu o tandwa *dimi;* The man who is loved by me.
Ihashe e li kwelwa *yinkosi;* The horse which is ridden by the chief.

OF, BY, THROUGH, IN, FROM, TO WHOM OR WHICH.

15. To express OF, BY, THROUGH, IN, FROM, TO WHOM or WHICH, the relative or demonstrative pronoun is placed before the verb as in the paragraphs preceding, and the requisite oblique cases of the personal pronoun of the antecedent are placed after the verb, thus:—

Umfazi o diteta 'ngaye, or, Umfazi lo di teta 'ngaye; The woman of whom I speak.

16. The following table will illustrate the preceding rule :—

DEC.	PREFIXES.	VERBS.	OF, BY, THROUGH, WHOM OR WHICH.	TO, IN, FROM, AT, ON, WHOM OR WHICH.	WITH WHOM OR WHICH.
I.	Umfazi	o di teta, or, lo di teta	'ngaye	kuye	naye.
II.	Ihashe	e di teta, or, e li ndi teta	'ngalo	kulo	nalo.
III.	Inkosi	e di teta, or, le di teta	'ngayo	kuyo	nayo.
IV.	Isitya	e di teta, or, e si di teta	'ngaso	kuso	naso.
V.	Utando	o di teta, or, o lu di teta	'ngalo	kulo	nalo.
VI.	Umlambo	o di teta, or, lo di teta	'ngawo	kuwo	nawo.
VII.	Ubuso	o di teta, or, o bu di teta	'ngabo	kubo	nabo.
VIII.	Ukutya	o di teta, or, o ku di teta	'ngako	kuko	nako.
IX.	Abantu	e di teta, or, a ba di teta	'ngabo	kubo	nabo.
X.	Amadoda	e di teta, or, la di teta	'ngawo	kuwo	nawo.
XI.	Izitya	e di teta, or, e zi di teta	'ngazo	kuzo	nazo.
XII.	Imilambo	e di teta, or, le di teta	'ngayo	kuyo	nayo.

FOR WHOM, OR WHICH.

17. To express FOR WHOM, or WHICH, a particular form of the verb is used, thus :—

DEC.

I. Umfazi di tetela yena, or, di m tetelayo; The woman for whom I speak.

II. Ihashe di tetela lona, or, di li tetelayo ; The horse for which I speak.

III. Inkosi di tetela yona, or, di yi tetelayo; The chief for whom I speak.

IV. Isitya di tetela sona, or, di si tetelayo; The basket for which I speak.

V. Utando di tetela lona, or, di lu tetelayo ; The love for which I speak.

VI. Umlambo di tetela wona, or, di wu tetelayo; The river for which I speak.

VII. Ubuso di tetela bona, or, di bu tetelayo; The face for which I speak.

VIII. Ukutya di tetela kona, or, di ku tetelayo; The food for which I speak.

IX. Abantu di tetela bona, or, di ba tetelayo; The people for whom I speak.

DEC.

X. Amadoda di tetela wona, or, di wa tetelayo; The men for whom I speak.

XI. Izitya di tetela zona, or, di zi tetelayo; The baskets for which I speak.

XII. Imilambo di tetela yona, or di yi tetelayo; The rivers for which I speak.

18. We can vary the mode of expression, by prefixing the relative or demonstrative pronouns: one example will suffice:—

Umfazi o di tetela yena, or, Umfazi o di m tetelayo.
Umfazi lo di tetela yena, or, Umfazi lo di m tetelayo.

BEFORE, BEHIND WHOM, OR WHICH.

19. In cases where, in the English, the relative pronoun WHICH or WHOM, governed by a preposition, such as BEFORE, BEHIND, ABOVE, precedes a verb, the Kaffirs use the genitive case of the personal pronoun, and place after it the verb: a few examples will suffice:—

Umfazi si hamba pambi kwake; The woman before whom we walk; literally, The woman we walk before her.

Ihashe si baleka emva kwalo; The horse after which we run; literally, The horse we run after it.

20. In the above examples, the expression may also be varied, by prefixing the relative or demonstrative pronoun to the verb, thus:—

Umfazi e si hamba pambi kwake; or, Umfazi lo si hamba pambi kwake.

Ihashe e si baleka emva kwalo; or, Ihashe e li si baleka emva kwalo. &c.

SECTION VI.

VERBS.

1. VERBS must be considered in reference to their FORMS or CONJUGATIONS, their VOICES, MOODS, TENSES, NUMBERS, and PERSONS.

2. The root of the verb, that is to say, the verb in its simplest state, unincumbered by any prefixes or affixes, is the second person singular of the imperative mood, active voice, of the first simple form, as :—

Hamba, walk, from *uku hamba*, to walk.
Tanda, love, from *uku tanda*, to love.

FORMS OR CONJUGATIONS.

3. THE FORMS or CONJUGATIONS of the verb arise from certain changes which take place in the root. There are five variations of this nature :—

The FIRST is the SIMPLE form of the verb, as :—

Tanda, love, from *uku tanda*, to love.

From this form of the verb are derived many nouns, concrete and abstract :—

First. By prefixing UM, and changing the final vowel into I, nouns of the first declension are formed, as :—

SIMPLE VERB.	SINGULAR.	PLURAL.
Hamba, walk ...	*umhambi*, a walker ...	*abahambi.*
Sila, grind	*umsili*, a grinder, ...	*abasili.*

Second. But from vowel-verbs nouns are formed by prefixing IS to the first vowel of the root, the final vowel being generally changed into o; and the nouns thus formed belong to the fourth declension, and form their plural in IZ :—

VERB.	SINGULAR.	PLURAL.
Ukw ona, to sin	*isono*, sin	*izono.*
Ukw ahlula, to separate	*isahlulo*, a separation	*izahlulo.*

Third. Plural nouns belonging to the ninth declension formed from vowel-verbs, drop the final vowel A of the prefix ABA, and use the first vowel of the root of the verb when that vowel is E or O, thus :—

Ukw-enza, to make..... *abenzi*, makers.
Ukw-oyika, to fear *aboyika*, fearers.

Fourth. Abstract nouns of the seventh declension are generally formed from the root of the verb, by prefixing UBU, and changing the final vowel into o, as :—

Lumka, be careful ... *ubulumko*, wisdom.
Kohlisa, deceive ... *ubukohliso*, deception.

Fifth. Many nouns of the third and fifth declensions are formed by prefixing IN or U to the root of the verb, and changing the final vowel into o, as :—

Hlaulela, pay for ... *inhlaleulo*, ransom.
Tenga, buy *intengo*, price.
Nceda, help *uncedo*, help.
Tandaza, pray *utandazo*, prayer.

The SECOND is the OBJECTIVE form of the verb, derived from the simple form, by inserting EL before the final vowel, so called, because the action of the verb is performed for some object, as:—

TandELa love for.
Uku tandELa to love for.
Diya tandELa yena ... I love for him.

First. When the simple form ends in o, the letters OL are inserted before the final vowel, as:—

Di tsho, I say *di tsholo*, I say for.

Second. The verb "to have him, it," &c., placed interrogatively in the objective form, takes OL before the last vowel of *yo, lo, so, &c.*, and then *nina* is affixed to the final vowel. But when the object of the verb is of the first declension, EL is inserted in the place of OL.

DEC.

I. U nayele nina? For what have you him? referring to *umtu*, man.
II. U nalolo nina? For what have you it? referring to *ihashe*, horse, or any noun of the second declension.
III. Di nayolo nina? For what have I it? referring to *into*, thing, or any noun of the third declension.
IV. Ba nasolo nina? For what have they it? referring to *isitya*, basket, or any noun of the fourth declension.

Third. Sometimes the above forms are used in connexion with nouns preceded by the demonstrative pronoun, as:—

DEC.

I. *U nayele nina lo 'mtu?* For what have you that person?
II. *U nalolo nina elo 'hashe?* For what have you that horse?
III. *Di nayolo nina leyo 'nto?* For what have I that thing?
IV. *Ba nasolo nina eso 'sitya?* For what have they that basket?

It will be seen, that this form of the verb, "to have him, it," &c., is only used interrogatively; and when thus used, it is for the purpose of disputing the right of possession to the thing spoken of, as:—

U nayolo nina lo 'nto? What right have you with that thing?

Fourth. The objective form is always used when the verb precedes the dative of nouns and pronouns, or adverbs of place, as:—

Diya hambela ku lo 'mzi; I go to that place.
Xotela emanzini; Drive into the water.
Baya hambela kona; They go there.
Ba fela enhlvini; They died in the house.

The THIRD is the CAUSATIVE form of the verb, derived from the simple form, by inserting IS before the final vowel. This form corresponds to the Hebrew HIPHIL, as:—

Tandisa, cause to love ... *uku tandisa*, to cause to love.

Uku tuka, "to startle," forms its causative by changing the k into s, as:—

Uku-tuka, to startle ... uku-tuswa, to be startled.

The FOURTH is the REFLECTIVE form of the verb, derived from the simple form, by prefixing ZI; so called, because the action of the verb is reflected back upon the agent. This form corresponds to the Hebrew HITHPAEL, as:—

Zitanda, love thyself *uku zitanda*, to love one's self.
Diya zitanda, I love myself ... *uya zitanda*, he loves himself.

First. The reflective form is used combined with the objective form, as:—

Zitandele, love for thyself.
Zitengele elo 'hashe, buy for thyself that horse.

Second. It is often used with the objective form, to express the doing of an action by one's self, without any assistance, as:—

Umtwana uya zihambela; The child walks by himself.
Lo 'mtu uya zincedela; That man helps himself.

Third. But when the causative form is combined with the reflective, to express the same action, the objective form is not used, as:—

Dandi zisindisa; I saved myself.

The FIFTH is the RECIPROCAL form of the verb, derived from the simple form, by inserting AN before the final vowel. This form is only used in the plural number, as:—

Uku sizana, to help one another.
Siya sizana, we help one another.

First. The reciprocal form is often used with the ablative of the personal pronouns No. 3, as:—

Siya ncedana nani; We help together with you.
Niya ncedana nati; Ye help together with us.

Second. When thus combined it can be used with the *singular* pronominal prefix of the verb and the *singular* forms of the ablative No. 3, although the sense will still be *plural.*

Da pambukana naye enhleleni; I missed him in the path, or, We missed each other in the path.
Diya ncedana nawe emsebenzini; I help with thee in the work, or, We help together in the work.

VOICES.

4. THERE are two VOICES, the ACTIVE and the PASSIVE, to the SIMPLE, OBJECTIVE, and CAUSATIVE forms of the verb: the other forms have no distinction of voice.

MOODS.

5. THERE are six MOODS, the INFINITIVE, INDICATIVE, IMPERATIVE, POTENTIAL, OPTATIVE, and SUBJUNCTIVE.

TENSES.

6. THE tenses are formed by prefixing the substantive verb to the root of the verb which is conjugated, and by changing, in some cases, its termination.

7. The tenses of the Kaffir verb are very numerous, for many tenses have several forms, all of the same meaning. This great variety renders their arrangement a matter of some difficulty. Among the various schemes for the arrangement and nomenclature of the tenses recommended by grammarians, the following, taken from the Notes to the Rev. Mr. Walker's translation of Scheller's "Latin Grammar," two volumes, 8vo., appears to me most simple and complete, and well adapted to exemplify the various meanings of the tenses of the Kaffir verb.

DIVISIONS OF TENSES.

8. THE tenses of the verb have reference to the TIME and to the STATE OF THE ACTION. The time

of an action is either PRESENT, or PAST, or FUTURE PRESENT, or FUTURE PAST. The state of an action is either INDEFINITE, or IMPERFECT, or PERFECT; hence there are four principal divisions of tenses as respects time, and each of these is subdivided into three tenses, pointing out the state of an action; making in all twelves tenses; which point out with great nicety both the time and the state of the action of the verb :—

TIME.	STATE OF THE ACTION.	EXAMPLES. KAFFIR.	ENGLISH.
Pres.	Ind.	Diya tanda,	I love.
	Imp.	Di tanda,	I loving.
	Perf.	Di tandile, &c.	I have loved.
Past.	Ind.	Da tanda,	I loved.
	Imp.	Bendi tanda, &c.	I was loving.
	Perf.	Bendi tandile, &c.	I had loved.
Fut. Pre.	Ind.	Diya ku tanda, &c.	I shall or will love.
	Imp.	Diya ku ba di tanda, &c.	I shall be loving.
	Perf.	Diya ku ba di tandile, &c.	I shall have loved.
Fut. Past.	Ind.	Bendiya ku tanda, &c.	I should love.
	Imp.	Bendiya ku ba di tanda,	I should be loving.
	Perf.	Bendiya ku ba di tandile,	I should have loved.

9. It will be seen that although the Kaffir verb has only five changes of termination, yet, by means of the auxiliary substantive verb, it can express the times and states of an action with a degree of nicety which we scarcely expect to find in the language of an uncivilized people.

NUMBER.

10. THERE are two numbers, the SINGULAR and the PLURAL; but the RECIPROCAL form of the verb has no singular number.

PERSON.

11. There are three PERSONS, as in other languages. The third person singular is governed by eight classes of nouns, and changes its initial letter or syllable according to the prefix of the nominative which governs it. The plural is governed by four classes of nouns, and, accordingly, changes its initial letter or syllable four times.

COMPOUND VERBS.

12. BESIDES the five forms of verbs which are conjugated by the help of the substantive-verb, there is a numerous class of verbs, compounded with certain adverbs and verbs, which are very troublesome to the learner. The principal words which thus unite with the verbs are KE, KANDA, SA, SE, and the verb UKU ZA, "to come."

REGULAR VERBS.

13. THE various forms or conjugations of the verbs uniformly take the prefixes of the substantive-verb in one and the same manner. Most of the verbs are regular, and take the prefixes according to the model UKU TANDA, which is given in No. 16, in the active voice, affirmatively and negatively.

IRREGULAR VERBS.

14. THE verbs which begin with a vowel vary in some respects from the model, TANDA, in consequence of a contraction of the vowel before the prefixes. And several other verbs form their past tenses of the active voice, and the present and past tenses of the passive voice, irregularly. (See verbs

beginning with a vowel, and verbs irregular in the inflected tenses, sec. vii.)

FORMATION OF THE PASSIVE VOICE.

15. THE passive is formed from the active, by inserting *w* before the final vowel, as :—

Diya tanda, I love ... *diya tandwa*, I am loved.

No separate paradigm is allotted to the passive voice, as the passive is formed from the active, by changing the terminations of the tenses of the verb, as :—

Tanda	into tandwa.
Tande	 tandwe.
Tandile	 tandiwe.
Tandanga	 tandwanga.
Tandi	 tandwa.

Remark I. When *b*, preceded by a vowel, is in any syllable except the first of an active verb, it changes into *ty* in the passive form, thus :—

Uku gwe*b*a, to judge uku gwe*ty*wa, to be judged.
Uku li*b*ala, to forget uku li*ty*lwa, to be forgotten.

Remark II. When *b*, preceded by a vowel, is followed by *i* or *o*, it is changed into *j*, thus :—

Uku bu*b*isa, to cause to perish ... uku bu*j*iswa, to be caused to perish.
Uku gqo*b*oza, to break through ... uku gqo*j*ozwa, to be broken through.

Remark III. *Mb* changes into *nj*, as :—

Ba*mb*a, seize ba*nj*wa, to be seized.

Remark IV. *M* changes into *ny*, as :—

Tu*m*a, send uku tu*ny*wa, to be sent.

Remark V. But when *m* precedes *l*, *z*, or *s*, it changes into *nyu*, as:—

Uku qa*m*la, to cut off ... uku qa*nyu*lwa, to be cut off.
Uku tyu*m*za, to bruise ... uku tyu*nyu*zwa, to be bruised.

Remark VI. *P* changes into *tsh*, as:—

uku bo*p*a, to tie uku bo*tsh*wa, to be tied.

Remark VII. Irregular verbs insert *iw* before the final vowel in the passive, as:—

Uku ba, to steal uku b*iw*a, to be stolen.
Uku pa, to give uku p*iw*a, to be given.

Remark VIII. Neuter verbs ending in *oka*, *ika*, *eka*, *ula*, *ala*, and *ela*, become active by changing the *k* and *l* into *z*, and then take the regular passive termination, thus:—

Neu. Uku gqobo*k*a, to break through.
Act. Uku gqoboza, to break through.
Pas. Uku gqojozwa, to be broken through.

Neu. Uku nybili*k*a, to melt.
Act. Uku nybiliza, to melt.
Pas. Uku nybilizwa, to be melted.
&c. &c.

PARADIGM OF A REGULAR VERB ACTIVE.

16. A VERB which takes the prefixes regularly is conjugated as the following verb ukutanda.

INFINITIVE MOOD.

Uku tanda, to love.

The infinitive mood is often used as a noun, thus:—

Ukutanda kwam, my love *ukutandwa kwam*, my being loved.

First. It it used thus, when a general and extensive sense is attached to the noun, as:—

Ukupa ka Tixo kububomi obungunapakade; "The gift of God is eternal life."

Second. Care must be taken to avoid using the active and passive forms of the infinitive promiscuously. When the *active* form of the infinitive is used as a noun governing another in the genitive, the word governed is the actor or agent. When the *passive* form of the infinitive is used, the word governed in the genitive is the object acted upon. Thus, in the sentence, *Ukutimba kwama Israel*, "The taking captive of the Israelites," the meaning is, that the *Ama-Israel* took others captive; but in *Ukutinjwa kwama Israel*, "The being taken captive of the Israelites," the meaning is, that the Israelites themselves were taken captive. In other cases, the infinitive used as a noun is simply a verbal, as: *Ukutanda kulungile;* "Loving is good."

Third. The infinitive mood, when governed in the genitive by a noun, often means "for the," as:—

DEC.

I. Umtu wokuhamba; A man for the going, or to go.
II. Ihashe lokuhamba; A horse for the going, or to go.
III. Inkosi yokuhamba; A chief for the going, or to go.
IV. Isicaka sokuhamba; A servant for the going, or to go.
V. Usapo lwokuhamba; A child for the going, or to go.
VI. Umlambo wokuhlanza; A river for the washing, or to wash at.

DEC.

VII. Ubuso bokukangela; A face for the looking.
Ubuso bokukangelwa; A face to be looked at.
VIII. Ukutya kwokupekwa; Food for the cooking.
IX. Abantu bokusebenza; People for the working.
X. Amanzi okuselwa; Water to be drunk.
XI. Inkomo zokurxelwa; Cattle to be slaughtered.
XII. Imiti yokugaulwa; Trees to be chopped down.

Fourth. When the infinitive mood is used as a noun in the ablative case, followed by a pronoun in the genitive case, it has the sense of *when I love, &c.*

Ekutandeni kwam; In my loving, or when I loved.
Ekubuyeni kwake; In his returning, or when he returned.

INDICATIVE MOOD.

Present Indefinite Tense.

I do love, &c.

PERS.	SING.		PLU.
1.	Diya tanda.		Siya tanda.
2.	Uya tanda.		Niya tanda.
(DEC.)		(DEC.)	
3. I.	Uya tanda.	... IX.	Baya tanda.
... II.	Liya tanda.	... X.	Aya tanda.
... III.	Iya tanda.	... XI.	Ziya tanda.
... IV.	Siya tanda.	... XII.	Iya tanda.
... V.	Luya tanda.		
... VI.	Uya tanda.		
... VII.	Buya tanda.		
... VIII.	Kuya tanda.		

I do not love, &c.

PERS.	SING.		PLU.
1.	Andi tandi.		Asi tandi.
2.	Aku tandi.		Ani tandi
(DEC.)		(DEC.)	
3. I.	Aka tandi.	... IX.	Aba tandi.
... II.	Ali tandi.	... X.	Aka tandi.
... III.	Ayi tandi.	... XI.	Azi tandi.
... IV.	Asi tandi.	... XII.	Ayi tandi.
... V.	Alu tandi.		
.. VI.	Awu tandi.		
... VII.	Abu tandi.		
... VIII.	Aku tandi		

Present Imperfect Tense.

I am loving, &c.

PERS.	SING.		PLU.
1.	Di tanda.		Si tanda.
2.	U tanda.		Ni tanda.
(DEC.)		(DEC.)	
3. I.	U tanda.	... IX.	Ba tanda.
... II.	Li tanda.	... X.	A tanda.
... III.	I tanda.	... XI.	Zi tanda.
... IV.	Si tanda.	... XII.	I tanda.
... V.	Lu tanda.		
... VI.	U tanda.		
... VII.	Bu tanda.		
... VIII.	Ku tanda.		

I am not loving, &c.

PERS.	SING.		PLU.
1.	Dinga tandi.		Singa tandi.
2.	Unga tandi.		Ninga tandi.

PERS. (DEC.)	SING.	PERS. (DEC.)	PLU.
3. I.	Unga tandi.	... IX.	Banga tandi.
... II.	Linga tandi.	... X.	Enga tandi.
... III.	Inga tandi.	... XI.	Zinga tandi.
... IV.	Singa tandi.	... XII.	Inga tandi.
... V.	Lunga tandi.		
... VI.	Unga tandi.		
... VII.	Bunga tandi.		
... VIII.	Kunga tandi.		

Present Perfect Tense.

I have loved, &c.

PERS.	SING.	PLU.
1.	Di tandile, or tande.	 Si tandile, or tande.
2.	U tandile, or tande.	 Ni tandile, or tande.
3.	U tandile, or tande.	 Ba tandile, or tande.

The other prefixes of this form are as those of the affirmative of the present imperfect tense.

I have not loved.

PERS.	SING.	PLU.
1.	Andi tandile, or tande.	 Asi tandile, or tande.
2.	Aku tandile, or tande.	 Ani tandile, or tande.
3.	Aka tandile, or tande.	 Aba tandile, or tande.

The other prefixes of this form are as those of the negative of the present indefinite tense.

First. Verbs ending in *ala* change ala into *ele* in this tense, as:—

Bulala, kill *di bulele*, I have killed.

Second. Verbs ending in *la*, not preceded by *a*, change *la* into *le* in this tense, when the verb does not finish the sentence; but when the verb ends the sentence, the regular termination is used; as:—

Sendi nyule le 'nto kade; I have long since chosen that thing.
Into di yi nyulileyo; A thing which I have chosen.

Third. Reciprocal forms of the verb ending in *ana* change *ana* into *ene* in this tense, as:—

Hlangana, meet together ... *si hlangene*, we have met together.

Past Indefinite Tense.

I.

I loved or did love, &c.

PERS.	SING.	PLU.
1.	Da tanda.	Sa tanda.
2.	Wa tanda.	Na tanda.
(DEC.)		(DEC.)
3. I.	Wa tanda.	IX. Ba tanda.
II.	La tanda.	X. A tanda.
III.	Ya tanda.	XI. Za tanda.
IV.	Sa tanda.	XII. Ya tanda.
V.	Lwa tanda.	
VI.	Wa tanda.	
VII.	Ba tanda.	
VIII.	Kwa tanda.	

II.

I did not love, &c.

PERS.	SING.	PLU.
1.	Anda tanda.	Asa tanda.
2.	Akwa tanda.	Ana tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Aka tanda.	... IX. Aba tanda.
... II.	Ala tanda.	... X. Aka tanda.
... III.	Aya tanda.	... XI. Aza tanda.
... IV.	Asa tanda.	.. XII. Aya tanda.
... V.	Alwa tanda.	
... VI.	Awa tanda.	
... VII.	Aba tanda.	
... VIII.	Akwa tanda.	

III.

PERS.	SING.
1.	Andi tandanga, &c.

as the prefixes of the negative of the present indefinite tense.

IV.

PERS.	SING.
1.	Dinga tandanga, &c.

as the prefixes of the present imperfect tense.

Past Imperfect Tense.

I was loving, &c.

1.

PERS	SING.	PLU.
1.	Bendi tanda.	 Besi tanda.
2.	Ubu tanda.	 Beni tanda.
(DEC.)		(DEC.)
3. I.	Ebe tanda.	... IX. Bebe tanda.
... II.	Beli tanda.	... X. Ebe tanda.
... III.	Ibi tanda.	... XI. Bezi tanda.
... IV.	Besi tanda.	... XII. Ibi tanda.
... V.	Belu tanda.	
... VI.	Ubu tanda.	
... VII.	Bebu tanda.	
... VIII.	Beku tanda.	

2.

PERS.	SING.	PLU.
1.	Dibe di tanda.	Sibe si tanda.
2.	Ube u tanda.	Nibe ni tanda.

(DEC.)		(DEC.)	
3. I.	Ebe e tanda.	... IX.	Bebe be tanda.
... II.	Libe li tanda.	... X	Ebe e tanda.
... III.	Ibe i tanda.	... XI.	Zibe zi tanda.
... IV.	Sibe si tanda.	... XII.	Ibe i tanda.
... V.	Lube lu tanda.		
... VI.	Ubu u tanda.		
.. VII.	Bube bu tanda.		
... VIII.	Kube ku tanda.		

3.

PERS.	SING.	PLU.
1.	Dandi tanda.....	Sasi tanda.
2.	Wau tanda.	Nani tanda.

(DEC.)		(DEC.)	
... I.	Wae tanda.	... IX.	Babe tanda.
... II.	Lali tanda.	... X.	Ae tanda.
... III.	Yai tanda.	... XI.	Zazi tanda.
... IV.	Sasi tanda.	... XII.	Yai tanda.
.. V.	Lwalu tanda.		
... VI.	Wau tanda.		
... VII.	Babu tanda.		
... VIII.	Kwaku tanda.		

4.

PERS.	SING.	PLU.
1	Dabe di tanda	 Sabe si tanda.
2.	Wabu tanda.	 Nabe ni tanda.

PERS.		SING.	PLU.	
	(DEC.)		(DEC.)	
3.	I.	Wabe e tanda.	... IX.	Babe be tanda.
..	II.	Labe li tanda.	... X.	Abe e tanda.
...	III.	Yabe i tanda.	... XI.	Zazi tanda.
...	IV.	Sabe si tanda.	... XII.	Yabe i tanda.
...	V.	Lwabe lu tanda.		
...	VI.	Wa bu tanda.		
...	VII.	Babe bu tanda.		
...	VIII.	Kwabe ku tanda.		

5.

PERS.		SING.	PLU.	
1.		Dandi bendi tanda.		Sasi besi tanda.
2.		Wau beu tande.		Nani beni tanda.
	(DEC.)		(DEC.)	
3.	I.	Wae bee tanda.	... IX.	Babe bebe tanda.
...	II.	Lali beli tanda.	... X	Aebe e tanda.
...	III.	Yai bei tanda.	... XI	Zazi bezi tanda.
...	IV.	Sasi besi tanda.	... XII.	Yai be i tanda.
...	V.	Lwalu belu tanda.		
...	VI.	Wau beu tanda.		
...	VII.	Babu bebu tanda.		
...	VIII.	Kwaku beku tanda.		

6.

PERS.		SING.	PLU.	
1.		Daye di tanda.		Saye si tanda.
2.		Wayu tanda		Naye ni tanda.
	(DEC.)		(DEC.)	
3.	I.	Waye tanda.	... IX.	Baye be tanda.
...	II.	Laye li tanda.	... X.	Aye e tanda.
..	III.	Yaye yi tanda.	... XI.	Zaye zi tanda.
...	IV.	Saye si tanda	... XII.	Yaye i tanda.
...	V.	Waye lu tanda.		
...	VI.	Wayu tanda.		
...	VII.	Baye bu tanda.		
...	VIII.	Kwaye ku tanda.		

7.

PERS.	SING.	PLU.
1.	Daye bendi tanda.	 Saye besi tanda.
2.	Wayu bu tanda.	 Naye beni tanda.
(DEC.)		(DEC.)
3. I.	Waye be tanda.	... IX. Baye bebe tanda.
... II.	Laye beli tanda.	... X. Aye be tanda.
... III.	Yaye bei tanda.	... XI. Zaye bezi tanda.
... IV.	Saye besi tanda.	... XII. Yaye bei tanda.
.. V.	Lwaye belu tanda.	
... VI.	Wayu bu tanda.	
.. VII.	Baye bebu tanda.	
... VIII.	Kwaye beku tanda.	

8.

PERS.	SING.	PLU.
1.	Daye dibe di tanda.	 Saye sibe si tanda.
2.	Way' ube u tanda.	 Naye nibe ni tanda.
(DEC.)		(DEC.)
3. I.	Way' ebe e tanda.	... IX. Baye bebe be tanda.
... II.	Laye libe li tanda.	... X. Aye ebe e tanda.
... III	Yaye ibe i tanda.	... XI. Zaye zibe zi tanda.
... IV.	Saye sibe si tanda.	... XII. Yaye ibe i tanda.
... V.	Lwaye lube lu tanda.	
... VI.	Wayu be u tanda.	
... VII.	Baye bube bu tanda.	
... VIII.	Kwaye kube ku tanda.	

The negatives of the eight preceding forms of the past imperfect tense are formed by the addition of NGA to the prefix, and by changing the final A of the root into I, thus :—

	I was not loving.	Thou wast not loving.
NO.		
1.	Bendinga tandi.	Beunga tandi, &c.
2.	Di bendinga tandi.	U beunga tandi, &c.

3. Da dinga tandi.	Wa unga tandi, &c.
4. Da bendinga tandi.	Wa bunga tandi, &c.
5. Da di bendinga tandi.	Wa u beunga tandi, &c.
6. Daye dinga tandi.	Wa yunga tandi, &c.
7. Daye bendinga tandi.	Wa yu bunga tandi, &c.
8. Daye di bendinga tandi.	Wa yu beunga tandi, &c.

Sometimes the negatives of the above eight forms, instead of TANDI, take TANDANGA, thus:—

I was not loving, &c.

NO.

1. Bendinga tandanga, &c.
2. Di bendinga tandanga, &c.
3. Da dinga tandanga, &c.
4. Da bendinga tandanga, &c.
5. Da di bendinga tandanga, &c.
6. Daye dinga tandanga, &c.
7. Daye bendinga tandanga, &c.
8. Daye di bendinga tandanga, &c.

Past Perfect Tense.

This tense has eight forms, corresponding in its affirmative and negative with those of the past imperfect tense, from which it differs only in the termination of the verb, as:—

I had loved, &c.

NO.

1. Bendi tandile, or tande, &c.
2. Di bendi tandile, or tande, &c.
3. Da di tandile, or tande, &c.
4. Da bendi tandile, or tande, &c.
5. Da di bendi tandile, or tande, &c.
6. Daye di tandile, or tande, &c.
7. Daye bendi tandile, or tande, &c.
8. Daye di bendi tandile, or tande, &c.

I had not loved, &c.

NO.

1. Bendinga tandile, or tande, &c.
2. Di bendinga tandile, or tande, &c.
3. Da dinga tandile, or tande, &c.
4. Da bendinga tandile, or tande, &c.
5. Da di bendinga tandile, or tande, &c.
6. Daye dinga tandile, or tande, &c.
7. Daye bendinga tandile, or tande, &c.
8. Daye di bendinga tandile, or tande, &c.

Future Present Indefinite Tense.

I shall or will love.

1.

PERS.	SING.		PLU.
1.	Do tanda.		So tanda.
2.	Wo tanda.		No tanda.
(DEC.)		(DEC.)	
3. I.	Wo tanda.	... IX.	Bo tanda.
... II.	Lo tanda.	... X.	O tanda.
... III.	Yo tanda.	... XI.	Zo tanda.
... IV.	So tanda.	... XII.	Yo tanda.
... V.	Lwo tanda.		
... VI.	Wo tanda.		
... VII.	Bo tanda.		
... VIII.	Ko tanda.		

2.

PERS.	SING.	PLU.
1.	Diya ku tanda.	Siya ku tanda.
2.	Uya ku tanda.	Niya ku tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Uya ku tanda.	... IX. Baya ku tanda.
... II.	Liya ku tanda.	... X. Aya ku tanda.
... III.	Iya ku tanda.	... XI. Ziya ku tanda.
... IV.	Siya ku tanda.	... XII. Iya ku tanda.
... V.	Luya ku tanda.	
... VI.	Uya ku tanda.	
... VII.	Buya ku tanda.	
... VIII.	Kuya ku tanda.	

3.

PERS.	SING.	PLU.
1.	Da diya ku tanda.	 Sa siya ku tanda.
2.	Wa uya ku tanda.	 Na niya ku tanda.
(DEC.)		(DEC.)
3. I.	Wa eya ku tanda.	... IX. Ba beya ku tanda.
... II.	La liya ku tanda.	... X. A eya ku tanda.
... III.	Ya iya ku tanda.	... XI. Za ziya ku tanda.
... IV.	Sa siya ku tanda.	... XII. Ya iya ku tanda.
... V.	Lwa luya ku tanda.	
... VI.	Wa uya ku tanda.	
... VII.	Ba buya ku tanda.	
... VIII.	Kwa kuya ku tanda.	

4.

PERS.	SING.	PLU.
1.	Daye diya ku tanda.	 Saye siya ku tanda.
2.	Wayu uya ku tanda.	 Naye niya ku tanda.
(DEC.)		(DEC.)
3. I.	Waye eya ku tanda.	... IX. Baye beya ku tanda.
... II.	Laye liya ku tanda.	... X. Aye eya ku tanda.
... III.	Yaye iya ku tanda.	... XI. Zaye ziya ku tanda.
... IV.	Saye siya ku tanda.	... XII. Yaye iya ku tanda.
... V.	Lwaye luya ku tanda.	
... VI.	Waye uya ku tanda.	
... VII.	Baye buya ku tanda.	
... VIII.	Kwaye kuya ku tanda.	

I shall or will not love, &c.

There are seven forms of negatives, which correspond to the first and second forms of the future present indefinite tense; and two forms which correspond to the third and fourth forms. The prefixes of these nine forms are used in the negatives of the future present imperfect tense, with a trifling addition.

NEGATIVES OF THE FIRST AND SECOND FORMS.

1.

PERS.	SING.	PLU.
1.	Andi ku tanda.	 Asi ku tanda.
2.	Aku ku tanda.	 Ani ku tanda.
(DEC.)		(DEC.)
3. I.	Aka ku tanda.	... IX. Aba ku tanda.
... II.	Ali ku tanda.	... X. Aka ku tanda.
... III.	Ayi ku tanda.	... XI. Azi ku tanda.
... IV.	Asi ku tanda.	... XII. Ayi ku tanda.
... V.	Alu ku tanda.	
... VI.	Awu ku tanda.	
... VII.	Abu ku tanda.	
... VIII.	Aku ku tanda.	

2.

PERS.	SING.	PLU.
1.	Andi yi ku tanda.	 Asi yi ku tanda.
2.	Aku yi ku tanda.	 Ani yi ku tanda.

PERS.		SING.	PLU.	
	(DEC.)		(DEC.)	
3.	I.	Aka yi ku tanda.	.. IX.	Aba yi ku tanda.
...	II.	Ali yi ku tanda.	... X.	Aka yi ku tanda.
...	III.	Ayi yi ku tanda.	... XI.	Azi yi ku tanda.
...	IV.	Asi yi ku tanda.	... XII.	Ayi yi ku tanda.
...	V.	Alu yi ku tanda.		
...	VI.	Awu yi ku tanda.		
...	VII.	Abu yi ku tanda.		
...	VIII.	Aku yi ku tanda.		

3.

PERS.		SING.	PLU.	
1.		Andi ya ku tanda.		Asi ya ku tanda.
2.		Aku ya ku tanda.		Ani ya ku tanda.
	(DEC.)		(DEC.)	
3.	I.	Aka ya ku tanda.	... IX.	Aba ya ku tanda.
...	II.	Ali ya ku tanda.	... X.	Aka ya ku tanda.
...	III.	Ayi ya ku tanda.	.. XI.	Azi ya ku tanda.
...	IV.	Asi ya ku tanda.	... XII.	Ayi ya ku tanda.
...	V.	Alu ya ku tanda.		
...	VI.	Awu ya ku tanda.		
...	VII.	Abu ya ku tanda.		
...	VIII.	Aku ya ku tanda.		

4.

PERS.		SING.	PLU.	
1.		Dinge ku tanda.		Singe ku tanda.
2.		Unge ku tanda.		Ninge ku tanda.
	(DEC.)		(DEC.)	
3.	I.	Enge ku tanda.	... IX.	Benge ku tanda.
...	II.	Linge ku tanda.	... X.	Enge ku tanda.
...	III.	Inge ku tanda.	... XI.	Zinge ku tanda.
...	IV.	Singe ku tanda.	... XII.	Inge ku tanda.
...	V.	Lunge ku tanda.		
...	VI.	Unge ku tanda.		
...	VII.	Bunge ku tanda.		
...	VIII.	Kunge ku tanda.		

5.

PERS.	SING.		PLU.
1.	Dinga sa ku tanda.		Singa sa ku tanda.
2.	Unga sa ku tanda.		Ninga sa ku tanda.
(DEC.)		(DEC.)	
3. I.	Enga sa ku tanda.	... IX.	Benga sa ku tanda.
... II.	Linga sa ku tanda.	... X.	Enga sa ku tanda.
... III.	Inga sa ku tanda.	... XI.	Zinga sa ku tanda.
... IV.	Singa sa ku tanda.	... XII.	Inga sa ku tanda.
... V.	Lunga sa ku tanda.		
... VI.	Unga sa ku tanda.		
... VII.	Bunga sa ku tanda.		
... VIII.	Kunga sa ku tanda.		

6.

PERS.	SING.		PLU.
1.	Andi sa ku tanda.		Asi sa ku tanda.
2.	Aku sa ku tanda.		Ani sa ku tanda.
(DEC.)		(DEC.)	
3. I.	Aka sa ku tanda.	... IX.	Aba sa ku tanda.
... II.	Ali sa ku tanda.	... X.	Aka sa ku tanda.
... III.	Ayi sa ku tanda.	... XI.	Azi sa ku tanda.
... IV.	Asi sa ku tanda.	... XII.	Ayi sa ku tanda.
... V.	Alu sa ku tanda.		
... VI.	Awu sa ku tanda.		
... VII.	Abu sa ku tanda.		
... VIII.	Aku sa ku tanda.		

7.

PERS.	SING.		PLU.
1.	Andi sa yi ku tanda.		Asi sa yi ku tanda.
2.	Aku sa yi ku tanda.		Ani sa yi ku tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Aka sa yi ku tanda.	.. IX. Aba sa yi ku tanda.
... II.	Ali sa yi ku tanda.	... X. Aka sa yi ku tanda.
... III.	Ayi sa yi ku tanda.	... XI. Azi sa yi ku tanda.
... IV.	Asi sa yi ku tanda.	... XII. Ayi sa yi ku tanda.
... V.	Alu sa yi ku tanda.	
... VI.	Awu sa yi ku tandi.	
... VII.	Abu sa yi ku tanda.	
... VIII.	Aku sa yi ku tanda.	

This last form is very emphatic, and means, "I shall or will love *no more*."

NEGATIVES OF THE THIRD AND FOURTH FORMS.

1.

PERS.	SING.	PLU.
1.	Da dinga sa ku tanda.....	Sa singa sa ku tanda.
2.	Wa unga sa ku tanda.....	Na ninga sa ku tanda.
(DEC.)		(DEC.)
3. I.	Wa enga sa ku tanda.	... IX. Ba benga sa ku tanda.
... II.	La linga sa ku tanda.	... X. A enga sa ku tanda.
... III.	Ya inga sa ku tanda.	.. XI. Za zinga sa ku tanda.
... IV.	Sa singa sa ku tanda.	... XII. Ya inga sa ku tanda.
... V.	Lwa lunga sa ku tanda.	
... VI.	Wa unga sa ku tanda.	
... VII.	Ba bunga sa ku tanda.	
... VIII.	Kwa kunga sa ku tanda.	

2.

PERS.	SING.	PLU.
1.	Daye dinga sa ku tanda.....	Saye singa sa ku tanda.
2.	Way' unga sa ku tanda.....	Naye ninga sa ku tanda.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Way' enga sa ku tanda.	... IX. Baye benga sa ku tanda.
... II.	Laye linga sa ku tanda.	... X. Aye enga sa ku tanda.
... III.	Yaye inga sa ku tanda.	... XI. Zaye zinga sa ku tanda.
... IV.	Saye singa sa ku tanda.	... XII. Yaye inga sa ku tanda.
... V.	Lwaye lunga sa ku tanda.	
... VI.	Way 'unga sa ku tanda.	
... VII.	Baye bunga sa ku tanda.	
... VIII.	Kwaye kunga sa ku tanda.	

Future Present Imperfect Tense.

I shall or will be loving, &c.

1.

PERS.	SING.	PLU.
1.	Doba di tanda.	 Soba si tanda.
2.	Woba u tanda.	 Noba ni tanda.
(DEC.)		(DEC.)
3. I.	Woba e tanda.	... IX. Boba be tanda.
... II.	Loba li tanda.	... X. Oba u tanda.
... III.	Yoba i tanda.	... XI. Zoba zi tanda.
... IV.	Soba si tanda.	... XII. Yoba i tanda.
... V.	Lwoba lu tanda.	
... VI.	Woba u tanda.	
... VII.	Boba bu tanda.	
... VIII.	Kwoba ku tanda.	

2.

PERS.	SING.	PLU.
1.	Doba di bendi tanda.	 Soba si besi tanda.
2.	Woba u beu tanda.	 Noba ni beni tanda.
(DEC.)		(DEC.)
3. I.	Woba e bee tanda.	... IX. Boba be bebe tanda.
... II.	Loba li beli tanda.	... X Oba a bee tanda.
... III.	Yoba i bei tanda.	... XI. Zoba zi bezi tanda.
... IV.	Soba si besi tanda.	... XII. Yoba i bei tanda.
... V.	Lwoba lu belu tanda.	
... VI.	Woba u beu tanda.	
... VII.	Boba bu bebu tanda.	
... VIII.	Kwoba ku beku tanda.	

3.

PERS.	SING.	PLU.
1.	Diya ku ba di tanda.	 Siya ku ba si tanda.

4.

PERS.	SING.	PLU.
1.	Diya ku ba di bendi tanda.	 Siya ku ba si besi tanda.

5.

PERS.	SING.	PLU.
1.	Da diya ku ba di tanda.	 Sa siya ku ba si tanda.

6.

PERS.	SING.	PLU.
1.	Da diya ku ba di bendi tanda.	 Sa siya ku ba si besi tanda.

7.

PERS.	SING.	PLU.
1.	Daye diya ku ba di tanda.	 Saye siya ku ba si tanda.

8.

PERS.	SING.	PLU.
1.	Daye diya kuba di bendi tanda.	 Saye siya ku ba si besi tanda.

The prefixes of the forms No. 3 to 8 are the same with those of the future present indefinite tenses of which they are compounded, with the addition of BA DI and BA DI BE DI, and need not be given entire. (See pages 67, 68.)

I shall or will not be loving, &c.

There are eighteen forms of the negative which are compounded of the negatives of the future present indefinite, with the addition of BA DI and BA DI BENDI, &c., of the future imperfect. It is sufficient to give the first person singular of each form :—

NO.

1. Andi ku ba di tanda.
2. Andi ku ba di bendi tanda.
3. Andi yi ku ba di tanda.
4. Andi yi ku ba di bendi tanda.
5. Andiya ku ba di tanda.
6. Andiya ku ba di bendi tanda.
7. Andi sa ku ba di tanda.
8. Andi sa ku ba di bendi tanda.
9. Andi sa yi ku ba di tanda.
10. Andi sa yi ku ba di bendi tanda.
11. Dinge ku ba di tanda.
12. Dinge ku ba di bendi tanda.
13. Dinga sa ku ba di tandi.
14. Dinga sa ku ba di bendi tanda.
15. Da dinga sa ku ba di tanda.
16. Da dinga sa ku ba di bendi tanda.
17. Daye dinga sa ku ba di tanda.
18. Daye dinga sa ku ba di bendi tanda.

Future Present Perfect Tense.

I shall or will have loved, &c.

This tense has eight forms of prefixes in the affirmative, which are the same as the last eight forms of the affirmatives of the future present imperfect tense, from which it differs only in the termination of the verb, thus:—

NO.

1. Do ba di tandile, or tande.
2. Do ba di bendi tandile, or tande.
3. Diya ku ba di tandile, or tande.
4. Diya ku ba di bendi tandile, or tande.
5. Da diya ku ba di tandile, or tande.
6. Da diya ku ba di bendi tandile, or tande.
7. Daye diya ku ba di tandile, or tande.
8. Daye diya ku ba di bendi tandile, or tande.

I shall or will not have loved, &c.

This tense has eighteen forms of the negative, the prefixes of which are those of the future present imperfect tense.—

NO.

1. Andi ku ba di tandile, or tande.
2. Andi ku ba di bendi tandile, or tande.
3. Andiyi ku ba di tandile, or tande.
4. Andiyi ku ba di bendi tandile, or tande.
5. Andiya ku ba di tandile, or tande.
6. Andiya ku ba di bendi tandile, or tande.
7. Andi sa ku ba di tandile, or tande.
8. Andi sa ku ba di bendi tandile, or tande.
9. Andi sa yi ku ba di tandile, or tande.
10. Andi sa yi ku ba di bendi tandile, or tande.
11. Dinge ku ba di tandile, or tande.
12. Dinge ku ba di bendi tandile, or tande.

NO.

13. Dinga sa ku ba di tandile, or tande.
14. Dinga sa ku ba di bendi tandile, or tande.
15. Da dinga sa ku ba di tandile, or tande.
16. Da dinga sa ku ba di bendi tandile, or tande.
17. Daye dinga sa ku ba di tandile, or tande.
18. Daye dinga sa ku ba di bendi tandile, or tande.

Future Past Indefinite Tense.

I should or would love, &c.

1.

PERS.	SING.	PLU.
1.	Bendi ya ku tanda.	 Besi ya ku tanda.
2.	Ubu ya ku tanda.	 Beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	Ebe ya ku tanda.	... IX. Bebe ya ku tanda.
... II.	Beli ya ku tanda.	... X. Ebe ya ku tanda.
... III.	Ibi ya ku tanda.	... XI. Bezi ya ku tanda.
... IV.	Besi ya ku tanda.	... XII. Ibi ya ku tanda.
... V.	Belu ya ku tanda.	
... VI.	Ubu ya ku tanda.	
... VII.	Bebu ya ku tanda.	
... VIII.	Beku ya ku tanda.	

2.

PERS.	SING.	PLU.
1.	Di bendi ya ku tanda.	 Si besi ya ku tanda.
2.	U beu ya ku tanda.	 Ni beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	E bee ya ku tanda.	... IX. Be bebe ya ku tanda.
... II.	Li beli ya ku tanda.	... X. E bee ya ku tanda.
... III.	I bei ya ku tanda.	... XI. Zi bezi ya ku tanda.
... IV.	Si besi ya ku tanda.	... XII. I bei ya ku tanda.
... V.	Lu belu ya ku tanda.	
... VI.	U buu ya ku tanda.	
... VII.	Bu bebu ya ku tanda.	
... VIII.	Ku beku ya ku tanda.	

3.

PERS.	SING.	PLU.
1.	Da bendi ya ku tanda.	Sa besi ya ku tanda.
2.	Wa bu ya ku tanda.	Na beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	Wa be ya ku tanda.	... IX. Ba bebe ya ku tanda.
... II.	La beli ya ku tanda.	... X. A bee ya ku tanda.
... III.	Ya bei ya ku tanda.	... XI. Za bezi ya ku tanda.
... IV.	Sa besi ya ku tanda.	... XII. Ya bei ya ku tanda.
... V.	Lwa belu ya ku tanda.	
... VI.	Wa bu ya ku tanda.	
... VII.	Ba bebu ya ku tanda.	
... VIII.	Kwa beku ya ku tanda.	

4.

PERS.	SING.	PLU.
1.	Da di bendi ya ku..... tanda.	Sa si besi ya ku tanda.
2.	Wa u beu ya ku tanda.....	Na ni beni ya ku tanda.
(DEC.)		(DEC.)
3. I.	Wa e bee ya ku tanda....	IX. Ba be bebe ya ku tanda.
... II.	La li beli ya ku tanda....	X. A e bee ya ku tanda.
... III.	Ya i bei ya ku tanda.	... XI. Za zi bezi ya ku tanda.
... IV.	Sa si besi ya ku tanda....	XII. Ya i bei ya ku tanda.
... V.	Lwa lu belu ya ku tanda.	
... VI.	Wa u beu ya ku tanda.	
... VII.	Ba bu bebu ya ku tanda.	
... VIII.	Kwa ku beku ya ku tanda.	

I should or would not love, &c.

1.

PERS.	SING.	PLU.
1.	Bendinga sa ku tanda.	 Besinga sa ku tanda.

2.

PERS.	SING.	PLU.
1.	Di bendinga sa ku tanda.	Si besinga sa ku tanda.

3.

PERS.	SING.	PLU.
1.	Da bendinga sa ku tanda.	Sa besinga sa ku tanda.

4.

PERS.	SING.	PLU.
1.	Da di bendinga sa ku tanda.	Sa si besinga sa ku tanda.

These follow the variations of the past imperfect tenses, of which they are compounded, with the addition of *sa ku*. (See pages 65, 66.)

Future Past Imperfect Tense.

I should or would be loving, &c.

As this tense is compounded of the preceding tense, and BA DI, and BA DI BENDI, it will not be necessary to give more than the first person singular of each form, affirmative and negative, thus:—

NO.

1. Bendi ya ku ba di tanda.
2. Bendi ya ku ba di bendi tanda.
3. Di bendi ya ku ba di tanda.
4. Di bendi ya ku ba di bendi tanda.
5. Da bendi ya ku ba di tanda.
6. Da bendi ya ku ba di bendi tanda.
7. Da di bendi ya ku ba di tanda.
8. Da di bendi ya ku ba di bendi tanda.

I should or would not be loving, &c.

NO.

1. Bendinga sa ku ba di tanda.
2. Bendinga sa ku ba dibe di tanda.
3. Di bendinga sa ku ba di tanda.
4. Di bendinga sa ku ba di bendi tanda.
5. Da bendinga sa ku ba di tanda.
6. Da bendinga sa ku ba di bendi tanda.
7. Da di bendinga sa ku ba di tanda.
8. Da di bendinga sa ku ba di bendi tanda.

Future Past Perfect Tense.

I should or would have loved, &c.

This tense has eight forms of prefixes in the affirmative and negative, which are the same as those of the future past imperfect tense, from which this tense differs only in the termination of the verb: one example of each form will be sufficient:—

NO.

1. Bendiya ku ba di tandile, or tande.
2. Bendiya ku ba di bendi tandile, or tande.
3. Di bendi ya ku ba di tandile, or tande.
4. Di bendi ya ku ba di bendi tandile, or tande.
5. Da bendi ya ku ba di tandile, or tande.
6. Da bendi ya ku ba dibe di tandile, or tande.
7. Da di bendi ya ku ba di tandile, or tande.
8. Da di bendi ya ku ba dibe di tandile, or tande.

I should or would not have loved, &c.

NO.

1. Bendinga sa ku ba di tandile, or tande.
2. Bendinga sa ku ba di bendi tandile, or tande.
3. Di bendinga sa ku ba di tandile, or tande.

4. Di bendinga sa ku ba di bendi tandile, or tande.
5. Da bendinga sa ku ba di tandile, or tande.
6. Da bendinga sa ku ba di bendi tandile, or tande.
7. Da di bendinga sa ku ba di tandile, or tande.
8. Da di bendinga sa ku ba di bendi tandile, or tande.

IMPERATIVE MOOD.

Present Indefinite Tense.

Let me love, &c.

PERS.	SING.		PLU.
1.	Ma-di tande.		Ma-si tandè.
2.	Tanda.		Tandani.
	Ma-u tande.		Ma-ni tande.
(DEC.)		(DEC.)	
3. I.	Ma-ka tande.	... IX.	Ma-ba tande.
... II.	Ma-li tande.	... X.	Ma-ka tande.
... III.	Ma-i tande.	... XI.	Ma-zi tande.
... IV.	Ma-si tande.	... XII.	Ma-i tande.
... V.	Ma-lu tande.		
... VI.	Ma-u tande.		
... VII.	Ma-bu tande.		
... VIII.	Ma-ku tande.		

Let me not love, &c.

PERS.	SING.		PLU.
1.	Ma-dinga tandi.		Ma-singa tandi.
2.	Unga tandi.		Ninga tandi.
	Ma-unga tandi.		Ma-ninga tandi.

PERS.		SING.		PLU.
	(DEC.)		(DEC.)	
3.	I.	Ma-kanga tandi.	... IX.	Ma-banga tandi.
...	II.	Ma-linga tandi.	... X.	Ma-kanga tandi.
...	III.	Ma-inga tandi.	... XI.	Ma-zinga tandi.
...	IV.	Ma-singa tandi.	... XII.	Ma-inga tandi.
...	V.	Ma-lunga tandi.		
...	VI.	Ma-unga tandi.		
...	VII.	Ma-bunga tandi.		
...	VIII.	Ma-kunga tandi.		

Present Imperfect Tense.

Let me be loving, &c.

PERS.		SING.		PLU.
1.		Ma-di bendi tanda.		Ma-si besi tanda.
2.		Ma-u beu tanda.		Ma-ni beni tanda.
		Yiba u tanda.		Yibani ni tanda.
	(DEC.)		(DEC.)	
3.	I.	Ma-ka bee tanda.	... IX.	Ma-ba bebe tanda.
...	II.	Ma-li beli tanda.	... X.	Ma-ka bee tanda.
...	III.	Ma-i bei tanda.	... XI.	Ma-zi bezi tanda.
...	IV.	Ma-si besi tanda.	... XII.	Ma-i bei tanda.
...	V.	Ma-lu belu tanda.		
...	VI.	Ma-u beu tanda.		
...	VII.	Ma-bu bebu tanda.		
...	VIII.	Ma-ku beku tanda.		

Let me not be loving, &c.

PERS.	SING.	PLU.
1.	Ma-dibe dinga tandi.	 Ma-sibe singa tandi.
2.	Ma-ube unga tandi.	 Ma-nibe ninga tandi.
	Yiba unga tandi.	 Yibani ninga tandi.

PERS. (DEC.)	SING.	PLU. (DEC.)	
3. I.	Ma-ka be enga tandi.	...IX.	Ma-ba be benga tandi.
...II.	Ma-li be linga tandi.	...X.	Ma-ka be enga tandi.
...III.	Ma-i be inga tandi.	...XI.	Ma-zi be zinga tandi.
...IV.	Ma-si be singa tandi.	...XII.	Ma-i be inga tandi.
...V.	Ma-lu be lunga tandi.		
...VI.	Ma-u be unga tandi.		
...VII.	Ma-bu be bunga tandi.		
...VIII.	Ma-ku be kunga tandi.		

Present Perfect Tense.

Let me have loved, &c.

PERS.	SING.	PLU.
1.	Ma-di be di tandile, or tande.	 Ma-si be si tandile, or tande.
2.	Ma-u be u tandile, or tande.	 Ma-ni be ni tandile, or tande.
	Yiba u tandile, or tande.	 Yibani ni tandile, or tande.

(DEC.)		(DEC.)	
3. I.	Ma-ka be e tandile, or tande.	...IX.	Ma-ba be be tandile, or tande.
...II.	Ma-li be li tandile, or tande.	...X.	Ma-ka be e tandile, or tande.
...III.	Ma-i be i tandile, or tande.	...XI.	Ma-zi be zi tandile, or tande.
.. IV.	Ma-si be si tandile, or tande.	...XII.	Ma-i be i tandile, or tande.
...V.	Ma-lu be lu tandile, or tande.		
...VI.	Ma-u be u tandile, or tande.		
...VII.	Ma-bu be bu tandile, or tande.		
...VIII.	Ma-ku be ku tandile, or tande.		

Let me not have loved, &c.

PERS.	SING.	PLU.
1.	Ma-di be dinga tandile, or tande.	Ma-si be singa tandile, or tande.
2.	Ma-ube unga tandile, or tande.	Ma-ni be ninga tandile, or tande.
	Yiba unga tandile, or tande.	Yibani ninga tandile, or tande.
(DEC.)		(DEC.)
3. I.	Ma-ka be enga tandile, or tande.	...IX. Ma-ba be benga tandile, or tande.
...II.	Ma-li be linga tandile, or tande.	...X. Ma-ka be enga tandile, or tande.
...III.	Ma-i be inga tandile, or tande.	...XI. Ma-zi be zinga tandile, or tande.
...IV.	Ma-si be singa tandile, or tande.	...XII. Ma-i be inga tandile, or tande.
...V.	Ma-lu be lunga tandile, or tande.	
...VI.	Ma-u be unga tandile, or tande.	
...VII.	Ma-bu be bunga tandile, or tande.	
...VIII.	Ma-ku be kunga tandile, or tande.	

POTENTIAL MOOD.

Present Indefinite Tense.

I may or can love, &c.

PERS.	SING.	PLU.
1.	Dinga tanda.	Singa tanda.
2.	Unga tanda.	Ninga tanda.

PERS.	SING.	PLU.
	(DEC.)	(DEC.)
3.	I. Anga tanda.	... IX. Banga tanda.
...	II. Linga tanda.	... X. Anga tanda.
...	III. Inga tanda.	... XI. Zinga tanda.
...	IV. Singa tanda.	... XII. Inga tanda.
...	V. Lunga tanda.	
...	VI. Unga tanda.	
...	VII. Bunga tanda.	
...	VIII. Kunga tanda.	

I may or can not love, &c.

No. 1.

PERS.	SING.	PLU.
1.	Andinge tande.	Asinge tande.
2.	Akunge tande.	Aninge tande.
	(DEC.)	(DEC.)
3.	I. Akange tande.	... IX. Abange tande.
...	II. Alinge tande.	... X. Akange tande.
...	III. Ayinge tande.	... XI. Azinge tande.
...	IV. Asinge tande.	... XII. Ayinge tande.
...	V. Alunge tande.	
...	VI. Awunge tande.	
...	VII. Abunge tande.	
...	VIII. Akunge tande.	

No. 2.

PERS.	SING.	PLU.
1.	Dinga tandi.	Singa tandi.
2.	Unga tandi.	Ninga tandi.
3.	Anga tandi.	Banga tandi.
	&c.	&c.

No. 2 takes the prefixes of the affirmative as above.

Present Imperfect Tense.

THIS tense is formed from the preceding DINGA, with the addition of BA DI and BA DI BENDI: one example of the affirmative and negative of each form will be sufficient:—

I may or can be loving, &c.

NO.
1. Dinga ba di tanda, &c.
2. Dinga ba di bendi, tanda, &c.

I may or can not be loving, &c.

NO.
1. Andinge ba di tande, or tanda, &c.
2. Andinge ba di bendi tande, or tanda, &c.

Present Perfect Tense.

THIS tense only varies from the preceding present imperfect tense in taking the terminations TANDILE, or TANDE, instead of TANDA:—

I may or can have loved, &c.

NO.
1. Dinga ba di tandile, or tanda, &c.
2. Dinga ba di bendi tandile, or tande, &c.

I may or can not have loved, &c.

NO.
1. Andinge ba di tandile, &c.
2. Andinge ba di bendi tandile, &c.

Past Indefinite Tense.

THIS tense is formed from DINGA, and the prefixes of the past imperfect tense of the indicative mood: as its changes of prefix follow the tenses from which it is derived, one example of the negative and affirmative *of each form* will be sufficient:—

I might or could love, &c.

NO.

1. Bendinga tanda, &c.
2. Di bendinga tanda.
3. Da dinga tanda.
4. Da bendinga tanda.
5. Da di bendinga tanda.
6. Daye dinga tanda.
7. Daye bendinga tanda.
8. Daye di bendinga tanda.

I might or could not love, &c.

NO.

1. Bendinge tande, &c.
2. Andi bendinge tande.
3. Da dinge tande.
4. Da bendinge tande.
5. Da di bendinge tande.
6. Daye dinge tande.
7. Daye bendinge tande.
8. Daye di bendinge tande.

Past Imperfect Tense.

I might or could be loving, &c.

No. 1.

PERS.	SING.	PLU.
1.	Ga-di, or ge-di tanda.	 Ga-si, or ge-si tanda.
2.	Ga-u, or ge-u tanda.	 Ga-ni, or ge-ni tanda.

PERS.	SING.		PLU
	(DEC)		(DEC.)
3.	I. Ga-e, or ge-e tanda.	... IX.	Ga-be, or Ge-be tanda.
...	II. Ga-li, or ge-li tanda.	... X.	Ga-a, or ge-a tanda.
...	III. Ga-i, or ge-i tanda.	... XI.	Ga-zi, or ge-zi tanda.
...	IV. Ga-si, or ge-si tanda.	... XII.	Ga-i, or ge-i tanda.
...	V. Ga-lu, or ge-lu, or golu tanda.		
...	VI. Ga-u, or ge-u tanda.		
...	VII. Ga-bu, or ge-bu, or gobu tanda.		
...	VIII. Ga-ku, or ge-ku tanda.		

First. This tense is often used in the very same sense as the future past indefinite tense of the indicative mood.

Second. It is also commonly used in the sense of *ought*, as :—

Ge-di tanda U Tixo; I ought to love God.
Ge-u tanda U Tixo; Thou oughtest to love God.

I might or could not be loving, &c.

No. 1.

PERS.	SING.		PLU.
1.	Ga-dinga, or ge-di-nga tandi.		Ga-singa, or ge-singa tandi.
2.	Ga-unga, or ge-unga tandi.		Ga-ninga, or ge-ninga tandi.

PERS.	SING.	PLU.
(DEC.)		(DEC.)
3. I.	Ga-enga, or ge-enga tandi.	... IX. Ga-benga, or ge-benga tandi.
... II.	Ga-linga, or ge-linga tandi.	... X. Ga-anga, or ge-anga tandi.
... III.	Ga-inga, or ge-inga tandi.	... XI. Ga-zinga, or gezinga tandi.
... IV.	Ga-singa, or ge-singa tandi.	... XII. Ga-inga, or ge-inga tandi.
... V.	Ga-lunga, or ge-lunga tandi.	
... VI.	Ga-unga, or ge-unga tandi.	
... VII.	Ga-bunga, or ge-bunga tandi.	
... VIII.	Ga-kunga, or ge-kunga tandi.	

All the other forms of this tense are derived from GANDI, GENDI, DINGA, and their compounds: one example of each form in the negative and affirmative will be sufficient:—

I might or could be loving, &c.

NO.

2. Ge-di bendi tanda, &c.
3. Ge-di bendiya tanda.
4. Ge-di ba di tanda.
5. Ge-di ba di bendi tanda.
6. Bendinga ba di tanda.
7. Di bendinga ba di tanda.
8. Da dinga ba di tanda.
9. Da bendinga ba di tanda.
10. Da di bendinga ba di tanda.
11. Daye dinga ba di tanda.
12. Daye bendinga ba di tanda.

NO.

13. Daye di bendinga ba di tanda.
14. Bendinga ba di bendi tanda.
15. Di bendinga ba di bendi tanda.
16. Da dinga ba di bendi tanda.
17. Da bendinga ba di bendi tanda.
18. Da di bendinga ba di bendi tanda.
19. Daye dinga ba di bendi tanda.
20. Daye bendinga ba di bendi tanda.
21. Daye di bendinga ba di bendi tanda.
22. Dinga di tanda.
23. Bendinga di tanda.
24. Di bendinga di tanda.
25. Da dinga di tanda.
26. Da bendinga di tanda.
27. Da di bendinga di tanda.
28. Daye dinga di tanda.
29. Daye bendinga di tanda.
30. Daye di bendinga di tanda.

I might or could not be loving, &c.

NO.

2. Ge-di bendinga tandi, &c.
3. Ge-di ba andi tandi.
4. Ge-di ba dinga tandi.
5. Ge-di ba di bendinga tandi.
6. Bendinge bendi tande, or tanda.
7. Andi bendinge bendi tande, or tanda.
8. Da dinge bendi tande, or tanda.
9. Dabe dinge bendi tande, or tanda.
10. Da di bendinge bendi tande, or tanda.
11. Daye dinge bendi tande, or tanda.
12. Daye bendinge bendi tande, or tanda.
13. Daye di bendinge bendi tande, or tanda.
14. Bendinge bendi bendi tande, or tanda.
15. Andi bendinge bendi bendi tande, or tanda.
16. Da dinge bendi bendi tande, or tanda.
17. Da bendinge bendi bendi tande, or tanda.

NO.

18. Da di bendinge bendi bendi tande, or tanda.
19. Daye dinge bendi bendi tande, or tanda.
20. Daye bendinge bendi bendi tande, or tanda.
21. Daye di bendinge bendi bendi tande, or tanda.
22. Dinga dinga tandi, or tandanga.
23. Bendinga dinga tandi, or tandanga.
24. Di bendinga dinga tandi, or tandanga.
25. Da dinga dinga tandi, or tandanga.
26. Da bendinga dinga tandi, or tandanga.
27. Da di bendinga dinga tandi, or tandanga.
28. Daye dinga dinga tandi, or tandanga.
29. Daye bendinga dinga tandi, or tandanga.
30. Daye di bendinga dinga tandi, or tandanga.

Past Perfect Tense.

THIS tense is derived from the preceding past imperfect tense by adding to all the thirty forms, except No 3, TANDILE, or TANDE; thus:—

I might or could have loved, &c.

NO.

1. Gandi tandile.
2. Gendi bendi tandile.

Future Present Indefinite Tense.

IT is very difficult to give the meanings of the future tenses of the potential mood in English: they all imply a supposition of the possibility of the action of the verb being performed, or performing, or completed; thus:—

I might be so, that I shall love then, &c.

Ge-diya ku tanda, &c.

I might be so, that I shall not love then, &c.

Ge-dinga sa ku tanda, &c.

Future Present Imperfect Tense.

I might be so, that I shall be loving then, &c.

NO.
1. **Ge-diya ku ba di tanda, &c.**
2. **Ge-diya ku ba di bendi tanda.**

I might be so, that I shall not be loving then, &c.

NO.
1. **Ge-dinga sa ku ba di tanda, &c.**
2. **Ge-dinga sa ku ba di bendi tanda.**

Future Present Perfect Tense.

I might be so, that I shall have loved then, &c.

NO.
1. **Ge-diya ku ba di tandile, or tande, &c.**
2. **Ge-diya ku ba di bendi tandile, or tande.**

I might be so, that I shall not have loved then, &c.

NO.
1. **Ge-dinga sa ku ba di tandile, or tande, &c.**
2. **Ge-dinga sa ku ba di bendi tandile, or tande.**

Future Past Indefinite Tense.

I might be so, that I should love, &c.

Ge-di bendi ya ku tanda, &c.

I might be so, that I should not love, &c.

Ge-di bendinga sa ku tanda.

Future Past Imperfect Tense.

I might be so, that I should be loving, &c.

NO.

1. Ge-di bendiya ku ba di tanda, &c.
2. Ge-di bendiya ku ba di bendi tanda.

I might be so, that I should not be loving, &c.

NO.

1. Ge-di bendinga sa ku ba di tanda, &c.
2. Ge-di bendinga sa ku ba di bendi tanda.

Future Past Perfect Tense.

I might be so, that I should have loved, &c.

NO.

1. Ge-di bendiya ku ba di tandile, or tande, &c.
2. Ge-di bendiya ku ba di bendi tandile, or tande.

I might be so, that I should not have loved, &c.

NO.

1. Ge-di bendinga sa ku ba di tandile, or tande, &c.
2. Ge-di bendinga sa ku ba di bendi tandile, or tande.

It will be observed, that the whole of the future present and future past tenses of the potential mood are formed by merely prefixing *ga* or *ge* to the forms of the same tenses found in the indicative mood; but, in the negatives, care must be taken to prefix *ga* or *ge* to those forms only of the negatives of the above tenses in the indicative mood which are formed by *dinga, &c.*, as verbal prefixes.

OPTATIVE MOOD.

Present Indefinite Tense.

I wish to love, &c.

PERS.	SING.	PLU.
1.	Dinga dinga tanda.	 Singa singa tanda.
2.	Unga unga tanda.	 Ninga ninga tanda.
(DEC.)		(DEC.)
3. I.	Unga 'nga tanda.	... IX. Banga banga tanda.
... II.	Linga linga tanda.	... X. Anga 'nga tanda.
... III.	Inga inga tanda.	... XI. Zinga zinga tanda.
... IV.	Singa singa tanda.	... XII. Inga 'nga tanda.
... V.	Lunga lunga tanda.	
... VI.	Unga 'nga tanda.	
... VII.	Bunga bunga tanda.	
... VIII.	Kunga kunga tanda.	

I wish not to love, &c.

PERS.	SING.	PLU.
1.	Dinga dinge tandi.	 Singa singe tandi.
2.	Unga unge tandi.	 Ninga ninge tandi.
(DEC.)		(DEC.)
3. I.	Unga 'nge tandi.	... IX. Banga bange tandi.
.. II.	Linga linge tandi.	... X. Anga 'nge tandi.
... III.	Inga inge tandi.	... XI. Zinga zinge tandi.
... IV.	Singa singe tandi.	... XII. Inga inge tandi.
... V.	Lunga lunge tandi.	
... VI.	Unga 'nge tandi.	
... VII.	Bunga bunge tandi.	
... VIII.	Kunga kunge tandi.	

Present Imperfect Tense.

THIS tense is formed by adding to the prefixes of the preceding tense the forms of the present imperfect tense of the indicative mood; thus:—

Dinga dinga di tanda; I wish I was now loving.

Present Perfect Tense.

THIS tense is formed by prefixing *dinga dinga, &c.*, to the same tense in the indicative mood :—

PERS.

1. Dinga dinga di tandile ; I wish I had loved.
2. Unga 'nga u tandile ; Thou wishest thou hadst loved.

Past Indefinite Tense

is formed by placing the prefixes of the same tense, in the indicative mood, before the first *'nga,* in- instead of *di, u, &c.*, as prefixed in the preceding tense : —

PERS.

1. Danga dinga tanda, or di tandile ; I wished to love.

(DEC.)

3. I. Wanga 'nga tanda, or u tandile ; He wished to love.
... II. Langa linga tanda, or li tandile ; It wished to love.

Past Imperfect Tense

is formed by prefixing *dinga dinga, &c.*, to the same tense in the indicative mood :—

1. Dinga dinga di bendi tanda, &c.

Past Perfect Tense

is formed by prefixing *dinga dinga, &c.*, to the same tense in the indicative mood :—

1. Dinga dinga di bendi tandile, &c.

Future Tenses.

THE future is formed by prefixing the forms of the future present indefinite tense of the indicative mood to the first *nga,* and making the verb end in *ile;* thus :—

I shall wish that I had loved, &c.

PERS.	SING.
1.	Donga 'nga di tandile.
2.	Wonga 'nga *u* tandile.
(DEC.)	
3. I.	Wonga 'nga *u* tandile.

To express, *I, thou, he, &c., wish, wishest,* or *wishes thee, him, you, me, &c., to love,* the nominative No. 2 of the personal pronoun referring to the person wishing is prefixed to the first *nga;* and the nominative No. 2 of the personal pronoun of the object on which the wish terminates is inserted before the second *nga;* thus :—

Dinga unga tanda ; I wish thee to love.
Banga singa tanda ; They wish us to love.
Singa ninga tanda ; We wish you to love.
Dinga unge tandi ; I wish thee not to love.

The following example of the use of *dinga, dinga, &c.,* will illustrate its uses :—

Dinga dinga e be tandile ; I wish he had been loving.
Unga dinga di tandile ; He wishes I had loved.
Dinga banga be tanda ; I wish they were now loving.
Unga dinge tandi ; Thou wishest me not to love.
Dinga 'ge tandi ; I wish him not to love.
Dinga 'ga e benga tandile ; I wish he had not been loving.
Unga dinga 'dinga tandile ; He wishes I had not loved.
Dinga banga benge tandile ; I wish they were not now loving.

USE OF AKWABA AS A PREFIX.

AKWABA is prefixed to the tenses of the verb in the indicative mood to express *desire for* the possession of a thing, or for the accomplishment of an action, accompanied with regret that it is not

obtained or performed. The negative is formed by prefixing *akwaba* to the negative tenses.

Akwaba diya tanda; If I do but love.
Akwaba niya tanda; If ye do but love.
Akwaba si tanda; If we were but loving.
Akwaba e tanda; If he were but loving.
Akwaba andi tandanga; If I had but not loved.

Akwaba bonke abantu banga m qumbisi u-Tixo zizono zabo; How desirable that all people offend not God by their sins!

Sometimes the *akwa* of *akwaba* is omitted, and the negative prefixes No. I. (marked No. II. by mistake) of the past indefinite tense indicative mood used; as:—

Anda ba diya tanda; If I do but love.
Ana ba niya tanda; If ye do but love.
Asa ba siya tanda; If we do but love, &c.

In the following sentences, *akwaba* precedes nouns and pronouns:—

Akwaba di nayo lonto; If I had but that thing.
Akwaba u-Adam no-Eva ba mana uku hlala ebungcweleni; If Adam and Eve had but continued in holiness.

SUBJUNCTIVE MOOD.

First. To express *if*, *ukuba* is prefixed to the tenses of the indicative mood, as:—

Ukuba diya tanda; If I love, &c.
Ukuba baya ku tanda; If they shall love.

Second. In order to express the sense of *that it be, that it may be, in order that, that it might, could, would be, &c.*, the conjunctions *ukuba*, or *ukuze*, are

prefixed to the apocopated form of the present perfect tense of the indicative mood, *tande*, or *tandwe;* but the third person of the first declension takes *a* as its pronominal prefix, instead of *u*, thus :—

Diya hamba ukuba di ncede ; I go that I may help.
Baya cela ukuze ba zuze ; They ask that they may obtain.
Ba hambile ukuba banga bonakali ; They have gone that they might not be seen.
Diya ku ya ukuba di bone ; I will go, in order that I may see.
Cela ukuze u zuze ; Ask, that thou mayest receive.
Ma-ka hambe ukuba a bone ; Let him go, that he may see.

Third. The negative is formed by using the negative of the present imperfect tense of the indicative mood after *ukuba*, or *ukuze*, as :—

Si ncede ukuba singa wi ; Help us, that we fall not.
Guqula inkhliziyo zetu ukuba sing oni ; Turn our hearts, that we sin not.
Kangela ukuze unga kohliswa ; Look, that thou be not deceived.

Fourth. Sometimes *ukuba*, or *ukuze*, are omitted :—

Diya ku hamba di ncede ; I will go, that I may help.
Siya tandaza si luve ufefe lwako ; We pray, that we may feel thy grace.

Fifth. When *ukuba* is prefixed to the first of two verbs, the former of which expresses a *condition*, and the latter asserts something which will take place in consequence of the condition expressed by the first being fulfilled, the future present indefinite tense, No. 3, indicative mood, is used as the second verb, thus :—

Ukuba di yenza lonto *da diya ku* fa; If I do that thing, I shall die.

Ukuba niya hamba *na niya ku* bona; If ye go, you will see.

Sixth. When the imperative is used, *ukuba* is omitted; but the same form of the future present indefinite tense must be used as the second verb, thus:—

Sondelani ku Tixo, *wa eya ku* sondela kuni; Draw near to God, and he will draw near to you.

Funani *na niya ku* zuza; Seek, and ye shall find; that is, *If* ye seek, ye shall find.

PARTICIPLES.

1. The active participles are as follows:—

Present Participle.

I loving, &c.

PERS.	SING.	PLU.
1.	Di tanda.	 Si tanda.
2.	U tanda.	 Ni tanda.
(DEC.)		(DEC.)
3. I.	E tanda.	... IX. Be tanda.
... II.	Li tanda.	... X. E tanda.
... III.	I tanda.	... XI. Zi tanda.
... IV.	Si tanda.	... XII. I tanda.
... V.	Lu tanda.	
... VI.	U tanda.	
... VII.	Bu tanda.	
... VIII.	Ku tanda.	

prefixed to the apocopated form of the present perfect tense of the indicative mood, *tande*, or *tandwe;* but the third person of the first declension takes *a* as its pronominal prefix, instead of *u*, thus :—

Diya hamba ukuba di ncede ; I go that I may help.
Baya cela ukuze ba zuze ; They ask that they may obtain.
Ba hambile ukuba banga bonakali ; They have gone that they might not be seen.
Diya ku ya ukuba di bone ; I will go, in order that I may see.
Cela ukuze u zuze ; Ask, that thou mayest receive.
Ma-ka hambe ukuba a bone ; Let him go, that he may see.

Third. The negative is formed by using the negative of the present imperfect tense of the indicative mood after *ukuba*, or *ukuze*, as :—

Si ncede ukuba singa wi ; Help us, that we fall not.
Guqula inkhliziyo zetu ukuba sing oni ; Turn our hearts, that we sin not.
Kangela ukuze unga kohliswa ; Look, that thou be not deceived.

Fourth. Sometimes *ukuba*, or *ukuze*, are omitted :—

Diya ku hamba di ncede ; I will go, that I may help.
Siya tandaza si luve ufefe lwako ; We pray, that we may feel thy grace.

Fifth. When *ukuba* is prefixed to the first of two verbs, the former of which expresses a *condition*, and the latter asserts something which will take place in consequence of the condition expressed by the first being fulfilled, the future present indefinite tense, No. 3, indicative mood, is used as the second verb, thus :—

Ukuba di yenza lonto *da diya ku* fa; If I do that thing, I shall die.

Ukuba niya hamba *na niya ku* bona; If ye go, you will see.

Sixth. When the imperative is used, *ukuba* is omitted; but the same form of the future present indefinite tense must be used as the second verb, thus:—

Sondelani ku Tixo, *wa eya ku* sondela kuni; Draw near to God, and he will draw near to you.

Funani *na niya ku* zuza; Seek, and ye shall find; that is, *If* ye seek, ye shall find.

PARTICIPLES.

1. The active participles are as follows:—

Present Participle.

I loving, &c.

PERS.	SING.		PLU.
1.	Di tanda.		Si tanda.
2.	U tanda.		Ni tanda.
(DEC.)		(DEC.)	
3. I.	E tanda.	... IX.	Be tanda.
... II.	Li tanda.	... X.	E tanda.
... III.	I tanda.	... XI.	Zi tanda.
... IV.	Si tanda.	... XII.	I tanda.
... V.	Lu tanda.		
... VI.	U tanda.		
... VII.	Bu tanda.		
... VIII.	Ku tanda.		

I not loving, &c.

PERS.	SING.		PLU.
1.	Dinge tandi.		Singe tandi.
2.	Unge tandi.		Ninge tandi.
(DEC.)		(DEC.)	
3. I.	Enge tandi.	... IX.	Benge tandi.
... II.	Linge tandi.	... X.	Enge tandi.
... III.	Inge tandi.	... XI.	Zinge tandi.
... IV.	Singe tandi.	.. XII.	Inge tandi.
... V.	Lunge tandi.		
... VI.	Unge tandi.		
... VII.	Bunge tandi.		
.... VIII.	Kunge tandi.		

2. The past participle is the past indefinite tense of the verb; but care must be taken to use the negative No. III., (marked No. IV. by mistake,) for the negative of the participial form.

3. The perfect participle, "having loved," is precisely the same as the present participle, excepting that the termination is changed into *ile*, thus :—

PRESENT PARTICIPLE.	PERFECT PARTICIPLE.
Di tanda; I loving.	Di tandile; I having loved.
Enge tande; He not loving.	Enge tandile; He not having loved.

4. The passive participle is formed by inserting *ek* before the final vowel of the active verb, thus :—

Diya tanda; I am loving. Diya tande*ka*; I am being loved.
Dibe di tanda; I was loving. Dibe di tande*ka*; I was being loved.

5. This form is used with all the tenses of the verb, and is often analogous in sense to the passive verb; from which, however, it is sufficiently distinguished by either not referring the action to any particular agent, or implying, that the object acted upon is itself the actor, thus :—

PARTICIPLE.

Diya ku tandeka; I shall be loved.
Ucango luya vuleka; The door is opening.

PASSIVE VERB.

Diya ku tandwa gomtu otile; I shall be loved by a certain person.
Ucango luya vulwa gu John; The door is opened by John.

OF NEUTER VERBS USED ADJECTIVELY.

1. The present perfect tense of neuter verbs is, in Kaffir, used adjectively, as :—

Uku fa; To die.....U file yena; He is dead.
Li file ihashe; The horse is dead.
Ba file abantu; The people are dead.

Uku qekeka; To break:
Isitya si qekekile; The basket is broken.
Amatye a qekekile; The stones are broken.

2. When the *relative* is prefixed to the personal pronoun, the adjective derived from neuter verbs ends in *yo*, as :—

DEC.

I. Umtu *o* file*yo;* The man who is dead.
II. Ihashe *e* li file*yo;* The horse which is dead.
IX. Abantu *a* ba file*yo;* The people who are dead.
IV. Isitya *e* si qekekile*yo;* The basket which is broken.
V. Amatye *a* qekekile*yo;* The stones which are broken.

3. It must be observed, that those verbs only are used adjectively in Kaffir, the present perfect tense of which expresses *being, or a state of being;* hence we must exclude that class of neuter verbs usually denominated by grammarians, " active intransitive verbs," that is, those which express action *confined to the actor*, as :—

Uku hamba ; To walk.
Uku thlala ; To play.
Uku feketa ; To sport.

4. *Active verbs* are used adjectively by their taking the passive participial termination, *eka*, (see pages 100, 101,) and using their present perfect tense, as in the case of neuter verbs ; as :—

Diya tanda ; I love.
Di tandekile ; I am beloved.
Diya tandeka ; I am being loved.
Diya kulula ; I loosen.
Di kululekile ; I am loosened.
Diya kululeka ; I am being loosened.

5. It is worthy of remark, that when active verbs are thus used adjectively, it is not *necessarily* implied, that the person or thing spoken of was previously in a state the contrary of that expressed by the adjective; as :—

Di tandekile; I am beloved,

does not imply, that I was previously hated.

Di kululekile; I am at liberty,

does not imply, that I was previously bound.

6. The neuter verbs,

Uku hlala; To sit,
Uku ma; To stand,

form their present perfect tenses irregularly; as :—

Di hleli; I sit.
Di mi; I stand.

7. As in the active verb, the neuter verbs ending in *ala* change that termination into *ele;* and those ending in *la* into *le,* in forming their present perfect tense, as :—

Uku lala; To lie. Di lele; I am lying.
Ubu lele; Thou wast lying.

SECTION VII.

AUXILIARY VERBS.

1. THE chief of these are: uku mana, "to continue;" ukw andula, "to perform an action at a given time;" uku za, "to come;" uku ti, "to be so," or "to say;" and uku kova, "to take place at the very time."

OF UKU MANA.

2. Mana is used as a regular verb, as far as *prefixes* are concerned, but always precedes another verb, and expresses the continuance of the action of the verb to which it is prefixed.

3. The form of the verb which follows mana is often the participial form, but more generally the infinitive, as:—

Di mana di tanda; I continue loving; or,
Di mana uku tanda; I continue to love.
Wo mana u tanda; Thou wilt continue loving; or,
Wo mana uku tanda; Thou wilt continue to love.
Wa mana e tanda; He continued loving; or,
Wa mana uku tanda; He continued to love.
Bebe mana be tanda; They were continuing loving; or,
Bebe mana uku tanda; They were continuing to love.

The final a of mana is sometimes dropped, as:—

Di man' uku tanda.
Wo man' uku tanda.

OF UKW ANDULA.

4. Andula, the root of this verb, is used as any other vowel-verb, (see VOWEL-VERBS,) and prefixed to the infinitive of regular verbs.

6. When thus prefixed, it refers to time; yet neither past, present, nor future exclusively; but implying that the action was, is, or is to be performed just at the time pointed out either by the verb which it precedes, or the drift of the sentence with which it is connected, as :—

PRESENT TENSE.

Di sandula uku fika; I have just now arrived.
U sandula uku fika; Thou hast just now arrived.

The letter *s* is inserted in the above forms, because it is the present imperfect tense. (See VOWEL-VERBS.)

7. The past and future tenses of this verb express the word "then," when referring to time, and preceded by a verb the action of which is supposed to be finished at the time referred to.

Past Tense.

A ku fa bendi sandula ukufika; I was just then arrived when he died.
Danfika denza lonto, d'andula uku buya; I arrived, and did that thing, and then returned.
Waya wa fika w' andula uku buya; He went, and arrived, and then returned.

8. In the future tense, the form expressing "that I may, that thou mayest," &c., found under the subjunctive mood, is inserted between the first verb and the verb taking andula, although the ukuba is not always used, as :—

I shall wish that I had loved, &c.

PERS.	SING.
1.	Donga 'nga di tandile.
2.	Wonga 'nga *u* tandile.
(DEC.)	
3. I.	Wonga 'nga *u* tandile.

To express, *I, thou, he, &c., wish, wishest,* or *wishes thee, him, you, me, &c., to love,* the nominative No. 2 of the personal pronoun referring to the person wishing is prefixed to the first *nga;* and the nominative No. 2 of the personal pronoun of the object on which the wish terminates is inserted before the second *nga;* thus :—

Dinga unga tanda; I wish thee to love.
Banga singa tanda; They wish us to love.
Singa ninga tanda; We wish you to love.
Dinga unge tandi; I wish thee not to love.

The following example of the use of *dinga, dinga, &c.,* will illustrate its uses :—

Dinga dinga e be tandile; I wish he had been loving.
Unga dinga di tandile; He wishes I had loved.
Dinga banga be tanda; I wish they were now loving.
Unga dinge tandi; Thou wishest me not to love.
Dinga 'ge tandi; I wish him not to love.
Dinga 'ga e benga tandile; I wish he had not been loving.
Unga dinga 'dinga tandile; He wishes I had not loved.
Dinga banga benge tandile; I wish they were not now loving.

USE OF AKWABA AS A PREFIX.

AKWABA is prefixed to the tenses of the verb in the indicative mood to express *desire for* the possession of a thing, or for the accomplishment of an action, accompanied with regret that it is not

obtained or performed. The negative is formed by prefixing *akwaba* to the negative tenses.

Akwaba diya tanda; If I do but love.
Akwaba niya tanda; If ye do but love.
Akwaba si tanda; If we were but loving.
Akwaba e tanda; If he were but loving.
Akwaba andi tandanga; If I had but not loved.

Akwaba bonke abantu banga m qumbisi u-Tixo zizono zabo;
How desirable that all people offend not God by their sins!

Sometimes the *akwa* of *akwaba* is omitted, and the negative prefixes No. I. (marked No. II. by mistake) of the past indefinite tense indicative mood used; as:—

Anda ba diya tanda; If I do but love.
Ana ba niya tanda; If ye do but love.
Asa ba siya tanda; If we do but love, &c.

In the following sentences, *akwaba* precedes nouns and pronouns:—

Akwaba di nayo lonto; If I had but that thing.
Akwaba u-Adam no-Eva ba mana uku hlala ebungcweleni;
If Adam and Eve had but continued in holiness.

SUBJUNCTIVE MOOD.

First. To express *if*, *ukuba* is prefixed to the tenses of the indicative mood, as:—

Ukuba diya tanda; If I love, &c.
Ukuba baya ku tanda; If they shall love.

Second. In order to express the sense of *that it be, that it may be, in order that, that it might, could, would be, &c.*, the conjunctions *ukuba*, or *ukuze*, are

prefixed to the apocopated form of the present perfect tense of the indicative mood, *tande*, or *tandwe;* but the third person of the first declension takes *a* as its pronominal prefix, instead of *u*, thus :—

Diya hamba ukuba di ncede ; I go that I may help.
Baya cela ukuze ba zuze ; They ask that they may obtain.
Ba hambile ukuba banga bonakali ; They have gone that they might not be seen.
Diya ku ya ukuba di bone ; I will go, in order that I may see.
Cela ukuze u zuze ; Ask, that thou mayest receive.
Ma-ka hambe ukuba a bone ; Let him go, that he may see.

Third. The negative is formed by using the negative of the present imperfect tense of the indicative mood after *ukuba*, or *ukuze*, as :—

Si ncede ukuba singa wi ; Help us, that we fall not.
Guqula inkhliziyo zetu ukuba sing oni ; Turn our hearts, that we sin not.
Kangela ukuze unga kohliswa ; Look, that thou be not deceived.

Fourth. Sometimes *ukuba*, or *ukuze*, are omitted :—

Diya ku hamba di ncede ; I will go, that I may help.
Siya tandaza si luve ufefe lwako ; We pray, that we may feel thy grace.

Fifth. When *ukuba* is prefixed to the first of two verbs, the former of which expresses a *condition*, and the latter asserts something which will take place in consequence of the condition expressed by the first being fulfilled, the future present indefinite tense, No. 3, indicative mood, is used as the second verb, thus :—

Ukuba di yenza lonto *da diya ku* fa; If I do that thing, I shall die.

Ukuba niya hamba *na niya ku* bona; If ye go, you will see.

Sixth. When the imperative is used, *ukuba* is omitted; but the same form of the future present indefinite tense must be used as the second verb, thus:—

Sondelani ku Tixo, *wa eya ku* sondela kuni; Draw near to God, and he will draw near to you.

Funani *na niya ku* zuza; Seek, and ye shall find; that is, *If* ye seek, ye shall find.

PARTICIPLES.

1. The active participles are as follows:—

Present Participle.

I loving, &c.

PERS.	SING.		PLU.
1.	Di tanda.		Si tanda.
2.	U tanda.		Ni tanda.
(DEC.)		(DEC.)	
3. I.	E tanda.	... IX.	Be tanda.
... II.	Li tanda.	... X.	E tanda.
... III.	I tanda.	... XI.	Zi tanda.
... IV.	Si tanda.	... XII.	I tanda.
... V.	Lu tanda.		
... VI.	U tanda.		
... VII.	Bu tanda.		
... VIII.	Ku tanda.		

Di za 'ku tanda; I am about to love.
We za 'ku baleka; He was about to run.
U za 'ku fa; He is about to die.
Umlambo u za 'ku tsha; The river is nearly dry.
Lonto i za 'ku pela; That thing is nearly finished.
Lonto i za 'ku bako; That thing is about to take place.

2. Sometimes uku za precedes another verb in the past time in the sense of "then," as:—

We za wa ti; Then spake he.
We za wa pendula; Then answered he.
De za da ti; then spake I.

3. Uku za is sometimes prefixed to another verb, to express entreaty or supplication, as:—

Z' u nga di beti; Do not beat me.
Z' u nga qumbi kumi; Do not be angry with me.
Z' u we nze lonto; Do that thing.
Z' u hambe kona; Go there.

It will be observed, that, in the above forms, the *z* only of uku za is retained, but it is a contraction which is very common.

OF UKU KOVA.

1. This verb is used before the infinitive of other verbs, in the sense of the action of the verb used in the infinitive being completed just previously to some other action taking place, as:—

Da ku kova uku fika wa qala uku teta; At the very time when I arrived, he began to speak.
Da di kovayo uku fika, wo ti wo zimela yena; Immediately on my arrival, he will hide himself.

Da si kovayo uku fa, so ti so gena ebusweni buka-Tixo; At the very time we die, we shall enter into the presence of God.

OF THE VERB UKU BA, TO BE.

1. *Ko* is added to this verb to express being present, as uku ba ko, "to be present," as :—

Diya ku ba ko; I will be present.
Ebe ko; He was present.
Ba ko; They are present.

2. Be, the apocopated form of this root, preceded by the verbal prefixes of the present imperfect tense of the indicative mood, the third person, first declension, taking *a* as its prefix, is used in connexion with the forms of nouns found in column I. of the table, No. 25, section 3rd, as :—

Xela elilitye *li be sisonka;* Command this stone that it be bread.
Pala isikumba *si be yimvaba;* Dress a hide in order that it be a milk-sack.

3. The same forms of the verb are used before adjectives, and before nouns used adjectively; as,—

Yaka inhlu *i be mkulu;* Build a house; let it be large.
Yenza inhlela *i be banzi;* Make a path; let it be wide.
Funani ufefe ku-Tixo *ni be namanhla* uku m konza; Seek ye the grace of God, that you may be strong to serve him.

4. Ukuba is prefixed to the ablative of the personal pronouns No. 3, in the sense of the verb to have; as,—

(DEC.)

I. Uku ba naye; To have him.
II. Uku ba nalo; To have it.
III. Uku ba nayo; To have it.
&c. &c.

The above forms are thus used :—

Do ba naye umtu; I shall have him, a man.
Di be di nalo ihashe; I had it, a horse.

5. The ablative is often omitted, and the forms of nouns found in column 3rd of the table No. 25, section 3rd used, as :—

Do ba nomtu; I shall have a man.
Di bendi nehashe; I had a horse.
U namanthla; He has strength.
Wa be noncedo; He had help.

6. The substantive-verb uku ba is used before the forms of nouns found in the table, section 3rd, No. 25, col. i., as :—

Diya ku ba sisicaka; I shall be a servant.
Di gumtu; I am a man.
Ebe sisidenge; He was a foolish one.
Uya ku ba ligosa; He will be a favourite.

Remark. It will be observed that *ba*, the root of ukuba, is used in the above examples *only in the future time, the verbal prefixes alone* expressing the verb substantive in *the past and present time.*

7. The prefixes of the past indefinite tense are used with the root of uku ba, followed by the forms of nouns found in col. i. of the table No. 25, section

3rd, to express "he became," "it became," &c., as :—

Wa ba gumtu ; He became a man.
Wa ba gumpefumlo o pilileyo ; He became a living soul.
Igoza la ba sisicaka ; The favourite became a servant.

8. The above forms of verbal prefixes, followed by the euphonic letter of the declension to which the verbal prefix belongs, are also prefixed to the genitive of the personal pronouns, and express, "it became his own," &c.

DEC.	I.	II.	III.	IV.
I.	Wa ba wake,	la ba lake,	ya ba yake,	sa ba sake.
II.	Wa ba walo,	la ba lalo,	ya ba yalo,	'sa ba salo.
III.	Wa ba wayo,	la ba layo,	ya ba yayo,	sa ba sayo.
IV.	Wa ba waso,	la ba laso,	ya ba yaso,	sa ba saso.
	&c.	&c.	&c.	&c.

9. The substantive verb is followed by adjectives in the following manner :—

I am great, &c.

PERS.	SING.	PLU.
1.	Di-mkulu,-mbi,-rara.	 Si-bakulu,-babi,-rara,
2.	U-mkulu,-mbi,-rara.	 Ni-bakulu,-babi,-rara.
(DEC.)		(DEC.)
3. I.	U-mkulu,-mbi,-rara.	... IX. Ba-kulu-bi-rara.
... II.	Li-kulu-bi,-rara.	... X. Ma-kulu-bi-a-rara.
... III.	I-nkulu-mbi,-rara.	... XI. Zi-kulu-bi-rara.
... IV.	Si-kulu-bi-rara.	... XII. Mi-kulu-bi-rara.
... V.	Lu-kulu-bi-rara.	
... VI.	U-mkulu-mbi-rara.	
.. VII.	Bu-kulu-bi,-rara.	
... VIII.	Ku-kulu-bi,-rara.	

10. The other tenses of the verb are followed by the adjectives, according to the preceding form :—

Ihashe beli likulu ; The horse was great.
Umtu uya ku ba mkulu ; The person will be great.

SECTION VIII.

PECULIAR FORMS OF THE VERBS.

1. THERE are many forms of the verb which are expressed by the use of certain particles, or the combination of two verbs. The following are the principal.

2. SE is used with the tenses of the verb, and gives the sense of the action being, having been, or that it shall be, already finished, previously to some other event taking place, as :—

Bendi se di hlulile mina unge ka fiki yena; I had already passed, he not having arrived.

3. The following is the present perfect tense :—

I am already loving, &c.

PERS.	SING.	PLU.
1.	Se di tanda.	Se si tanda.
2.	Se u, or se lu tanda.	Se ni tanda.
(DEC.)		(DEC.)
3. I.	Se e, or se le tanda.	... IX. Se be tanda.
... II.	Se li tanda.	... X. Se le, or se e tanda.
... III.	Se i tanda.	... XI. Se zi tanda.
... IV.	Se si tanda.	... XII. Se i tanda.
... V.	Se lu tanda.	
... VI.	Se u, or se lu tanda.	
... VII.	Se bu tanda.	
... VIII.	Se ku tanda.	

4. The prefixes of the above tense are used with all the tenses of the verb, being inserted between

the regular prefix and the verb, according to the tense used; as:—

Bendi se di tanda; I was already loving.
E be se e tanda; He was already loving.
U bu se lu tandile; Thou hadst already loved.
Bendi se di tandile; I had already loved.
Baya ku ba se be tanda; They will already be loving
Niya ku ba se ni tandile; You will have already loved.
Be diya ku ba se di tanda; I should or would have been already loving.
E beya ku ba se e tandile; He should or would have already loved.
Gendi se di tanda; I ought already to love.
Ma di be se di tanda; Let me be already loving.
Ma u se lu tande; Let me already love.
Dinga dinga se di tanda; I wish I already loved.

5. The negative is as follows:—

I am not yet loving &c.

PERS.	SING.	PLU.
1.	Andi ka tandi.	 Asi ka tandi.
2.	Aku ka tandi.	 Ani ka tandi.
(DEC.)		(DEC.)
3. I.	Aka ka tandi.	... IX. Aba ka tandi.
.. II.	Ali ka tandi.	... X. Aka ka tandi.
... III.	Ayi ka tandi.	... XI. Azi ka tandi.
... IV.	Asi ka tandi.	... XII. Ayi ka tandi.
... V.	Alu ka tandi.	
... VI.	Awu ka tandi.	
... VII.	Abu ka tandi.	
... VIII.	Aku ka tandi.	

6. The following is a negative of the participial form:—

Dinge ka tandi; I having not yet loved.
Unge ka tandi; Thou having not yet loved.

7. The negative of the participial form is used in the following and similar sentences; as :—

So fika benge ka fiki bona; We shall arrive before them, or literally, they not having yet arrived.
E be ko yena dinge ka bi ko mina; He was present before me, or, I not yet being present.

Thus in every sentence where *before* is used as above, this form of the verb must be used in Kaffir.

8. *Ke* or *ka* prefixed to the apocopated form of the present perfect tense indicative mood, (declension I. taking *a*, and declension IX. *be*, as their verbal prefixes,) is used in the sense of "just a little," or, of performing an action without energy; as :—

I sometimes love, &c., or I love a little, &c.

PERS.	SING.		PLU.
1.	Ke di, or ka di tande.		Ke si, or ka si tande.
2.	Ke u, or ka u tande.		Ke ni, or ka ni tande.
(DEC.)		(DEC.)	
3. I.	Ke a, or Ka a tande.	... IX.	Ke be, or ka be tande.
... II.	Ke li, or ka li tande.	... X.	Ke a, or ka a tande.
... III.	Ke i, or ka i tande.	... XI.	Ke zi, or ka zi tande.
... IV.	Ke si, or ka si tande.	... XII.	Ke i, or ka i tande.
... V.	Ke lu, or ka lu tande.		
... VI.	Ke u, or ka u tande.		
... VII.	Ke bu, or ka bu tande.		
... VIII.	Ke ku, or ka ku tande.		

9. This form is often used as belonging to the imperative mood; as :—

Ke di linge; Let me just try.
Ka u yenze lonto; Just do that thing.
Ka ni hambe; Just go ye.
Ka ni kwelele enhleleni; Come, just move out of the path.

10. The above forms are used with all the tenses of the verb, the prefixes of which are placed before these forms; as:—

Da di ke di tande; I did love a little.
Ubu ke u tande; Thou wast loving a little.
Si besi ke si tande; We were loving a little.
Baya ku ke be tande; They will love just a little.

11. Sometimes *ke*, or *ka*, is prefixed to the forms of the past indefinite tense, indicative mood, and then means, "*I did once love;*" as:—

I once loved, &c.

PERS.	SING.		PLU.
1.	Ka da tanda.		Ka sa tanda.
2.	Ka wa tanda.		Ka na tanda.
(DEC.)		(DEC.)	
3. I.	Ka wa tanda.	... IX.	Ka ba tanda.
... II.	Ka la tanda.	... X.	Ka a tanda.
... III.	Ka ya tanda.	... XI.	Ka za tanda.
... IV.	Ka sa tanda.	... XII.	Ka ya tanda.
... V.	Ka lwa tanda.		
... VI.	Ka wa tanda.		
... VII.	Ka ba tanda.		
... VIII.	Ka kwa tanda.		

12. The negative forms of the present indefinite tense, indicative mood, are prefixed to the first form; thus:—

Andi ke di tande; I do not love even a little.
Aku ke u tande; Thou dost not love, not even a little.

13. The negatives of the second form are formed by using the negative form of the verb, *ukuza*, to come; as:—

Andi zanga di tande, or Andi zanga da tanda; I never once loved.

The following forms are also used:—

Andi kanga di tande; I never loved, not even a little.
Aku kanga u tande; Thou never lovest, not even a little.

14. DA and DE are inserted between the prefix and the verb, to express, "at length," or "until;" as:—

Di de di tande; Until at length I loved.
Wo da u tande; Thou wilt at length love.
Ba da ba tanda; Until they loved.
Sa hamba, sa da sa fika; We walked until we arrived.
Kwa da kwa sa; Until the morning.
Kwa da kwa kaloku; Until now.
Kwa da kwa hlwa; Until evening.
Kwa da kwa cwalaza; Until it began to be dark.
Ma si de si qibe lonto; Let us at length finish that thing.

15. SA is inserted between the root of the verb and the prefix, in the sense of "yet;" as:—

Di sa tanda; I am yet loving.
U bu sa tanda; Thou wast yet loving.
Da sa tanda; I yet, or still loved.
Ba sa tanda; They yet, or still loved.

16. When SA is inserted between the prefix and the infinitive of the verb, it expresses the sense of being yet about to perform an action: when thus used, the initial U of the infinitive is dropped; as:—

Di sa ku tanda; I am yet about to love.
Wa u sa ku tanda; Thou wast yet about to love.
Niya ku ba ni sa ku tanda; You will yet be going to love.

17. The negative is formed by inserting SA between the negative prefix of the verb and the root; as:—

Andi sa tandi; I do not love any more.
Bendinga sa tandi; I was not loving any more.
Ani sa ku tanda; You will not love any more.

In the future tenses, the negative forms in which SA is inserted will be seen under each tense; and wherever SA is found in a negative prefix, it gives the sense of the action of the verb having ceased, or that it will have ceased at some particular time mentioned; as:—

Andi *sa* ku ba di tanda; I shall not be loving any more.
Da di bendinga *sa* ku ba dibe di tanda; I should or would not have loved any more.
Wa u beunga *sa* ku ba u beu tanda; Thou wouldest not have loved any more.

18. *When I love:* This is expressed by prefixing the forms in the past indefinite tense indicative mood, to the infinitive of the verb, the initial U being dropped; as:—

When I love or loved, &c.

PERS.	SING.	PLU.
1.	Da ku tanda.	Sa ku tanda.
2.	Wa ku tanda.	Na ku tanda.

PERS. (DEC.)	SING.	PLU. (DEC.)	
3. I.	A ku tanda.	... IX.	Ba ku tanda.
... II.	La ku tanda.	... X.	A ku tanda.
... III.	Ya ku tanda.	... XI.	Za ku tanda.
... IV.	Sa ku tanda.	... XII.	Ya ku tanda.
... V.	Lwa ku tanda.		
... VI.	A ku tanda.		
... VII.	Ba ku tanda.		
... VIII.	Kwa ku tanda.		

The above forms are used with the perfect and past participial forms of the verb, by prefixing DA, WA, &c. to ukuba.

Da ku ba di hlulile; When I had passed.
A ku ba e hlulile; When he had passed.
Ba ku ba, be be hlulile; When they had passed.
Na ku ba, na hlula; When you passed.

Sometimes the following forms are used; as:—

Da kwaku ba di bendi hlula; When I was passing.
A kwaku ba e hlule; When he had passed.
Sa kwaku ba si hlule; When we had passed.

19. *I will never love:* This is expressed by the following forms:—

Andi sozi di tande.
Aku sozi u tande.
Aka sozi e tande.
&c. &c.

20. *I used to love,* or *I am accustomed to love,* is expressed in the present imperfect and present perfect tenses, by prefixing FUDULA to those tenses; as:—

Fudula di tanda, &c. Fudula di tandile, &c.

The other past tenses are formed by prefixing the

verbal prefixes of those tenses to the above forms; as :—

Di bendi fudula di tanda; I was being accustomed to love.
Di bendi fudula di tandile; I had been accustomed to love.

21. *It seems as if:* GATI is used to express this form; as :—

Gati uya hamba; It seems as if you were walking.
Gati so tanda; It seems as if we should love.

It is probable, or probably: GABA is used here; as :—

Gaba wo fika; Probably he will arrive.
Gaba dibe di posisile; Probably I had mistaken.
Gaba sa posisa; Probably we mistook.

"Gati" means, *literally*, It may be so. "Gaba" means, *literally*, It can be.

Both *gati* and *gaba* are used before the forms of nouns found in the first column of the table of nouns in Section III, No. 25, page 22; as :—

Gati lihashe; It seems as if it were a horse.
Gaba gumtu; It is probably a man, or it may or can be a man.
Gaba yenziwe gamahashe; Probably it is done by horses.
Gati zinkomo; It seems as if they were cattle.

22. To do a thing for the sake of doing it, without any adequate cause existing for its performance, is expressed by adding to the objective form of the verb the word, UZWE; as :—

Niya pikela uzwe; You contend for the sake of contending.
Siya hambela uzwe; We walk for the sake of walking.
Bandi gwebele uzwe; They have condemned me without cause.

23. KUKONA is used before the present indefinite tense of the potential mood, with the particle YO affixed; thus:—

Kukona dinga vumayo; In consideration of that, (or, If you do so,) I will consent.
Kukona anga vumiyo; In consideration of that, he will not consent, or, that is the very reason why he will not consent.
Kukona banga vuyayo; In consideration of that, they will rejoice.

SECTION IX.

IRREGULAR AND VOWEL VERBS.

I. OF IRREGULAR VERBS.

1. An irregular verb is one which has but one syllable following UKU, the sign of the infinitive, and prefixes YI to that syllable in forming the second person of the present imperfect tense of the imperative mood; as:—

Uku va; To hear.
Yi-va; Hear.
Yi-va ni; Hear ye.
Uku ba; To steal.
Yi-ba; Steal.
Yi-ba ni; Steal ye.

2. It will be quite unnecessary to give a separate paradigm of an irregular verb in all its moods and

tenses, as the following rules will be amply sufficient to guide the student.

Rule I. The syllable following UKU, the sign of the infinitive, is the root of the verb; and in each mood the participles and the imperfect tenses, both present, past, and future, are formed by inserting IS between the affirmative prefixes and the root of the irregular verb; as:—

Participles.

Di *si*-va; I hearing.
E *si*-va; He hearing.
Be *si*-va; They hearing.

Present Imperfect Tense.

Di *si*-va; I hear.
U *si*-va; Thou hearest.
Ni *si*-va; You hear.

Past Imperfect Tense.

Be be *si*-va; They were hearing.
Ebe *si*-va; He was hearing.

Future Imperfect Tense.

Diya ku ba di *si*-va; I shall be hearing.
Baya ku ba be *si*-va; They will be hearing.

Rule II. All the prefixes which in the conjugation of a regular verb end in A, have that vowel changed into E in the conjugation of irregular verbs which have roots commencing in V, Z, H, or M; as:—

Diye va; I hear: not, diya va.
Diye za; I am coming: not, diya za.
Baye ma; They stand: not, baya ma.
Niye hla; You descend: not, niya hla.

II. OF VOWEL VERBS.

1. A VOWEL verb is one which has *ukw* as the sign of the infinitive, followed by a vowel, and prefixes *y* to that vowel in forming the second person of the present imperfect tense of the imperative mood; as:—

Ukw oyika; To fear.
Yoyika; Fear.
Yoyika ni; Fear ye.

2. The vowels which follow *ukw*, the sign of the infinitive, are, *a*, *e*, and *o*; as:—

Ukw aka; To build.
Ukw enza; To make.
Ukw oyika; To fear.

3. The root of vowel verbs is the verb without the sign of the infinitive *ukw*; as:—

Aka, from ukw aka.
Enza, from ukw enza.
Oyika, from ukw oyika.

4. In conjugating vowel verbs, the following rules must be attended to:—

RULE I. In conjugating regular verbs, all the verbal prefixes end in vowels, these vowels are dropped in the conjugation of a vowel verb, and the vowels which commence the root of the verb, whether *a*, *e*, or *o*, used in their place; as:—

Diy' aka; I build.	And' aki; I build not.
Diy' enza; I make.	And' enzi; I make not.
Bay' oyika; They fear.	Ab' oyiki; They fear not.

5. Exceptions to the above rule:

(1.) When the accusative of the pronoun is inserted in the vowel verb, the vowel of the accusative, and not that of the prefix, is dropped; as:—

(DEC.)
II. Diya l-oyika; I fear it.
III. Baya y-oyika; They fear it.
IV. Baya ku s-enza; They will do it.

(2.) In the participial forms of the verb, and the imperfect tenses, both present, past, and future, the letter *s* is inserted between the vowel which terminates the prefix in the regular verb, and the vowel commencing the vowel verb; as:—

Participles.

Di *s*-aka; I building.
E *s*-aka; He building.
Be *s*-aka; They building.

Imperfect Tenses.

Di *s*-aka; I build.
U *s*-enza; He makes.
Si *s*-oyika; We fear.
Di bendi *s*-aka; I was building.
U beu *s*-aka; He was building.
Diya ku ba di *s*-aka; I shall be building.
Baya ku ba be *s*-aka; They will be building.

RULE II. Those prefixes which in the regular verb end in the vowel *u*, in vowel verbs have that termination changed into *w*; as:—

REGULAR VERB.

Diya ku tanda.

VOWEL VERB.

Diya kw-enza; I shall make.
Diya kw-oyika; I shall fear.
W-akile; He has built.
W-enzile; Thou hast made.
Akw-akanga; Thou didst not build.

(DEC.)

VI. Aw-akanga; It did not build.
VII. Akw-enzanga; It did not make.

6. Exceptions to Rule II:

(1.) The participial forms of the verb, and the imperfect tenses, (as will be seen by the second exception to Rule I,) are exceptions to this rule.

(2.) In the negative prefixes which end in *u* in the regular verb, declension VII. changes the vowel *u*, with which it terminates, into the vowel commencing the root of the vowel verb; as:—

(DEC.)

VII. Ab-*a*kanga; It did not build.
... Ab-*e*nzanga; It did not make.
... Ab-*o*yikanga; It did not fear.

7. As in the regular verb the present perfect tense is used, when vowel neuter verbs are used adjectively; as:—

(DEC.)

II. Lo mile izulu; The heaven is dry.
III. Yo mile intonga; The stick is dry.
Ya lupele londoda; That man is decayed.
VI. Wo mile umhlaba; The ground is dry.
&c. &c.

IMPERSONAL FORMS OF THE VERB.

1. The impersonal form of the verb will be found under each tense, being the form used for declension VIII.; as:—

INDICATIVE MOOD.

Present Indefinite Tense.

Kuya tanda; There loves, or it loves.

Past Indefinite Tense.

Kwa tanda; There loved, or it loved.

2. The impersonal form of the verb is used in Kaffir, where in English the words *it* and *there* are used in an indefinite sense; as:—

Ku yana imvula; It rains.
Ku shushu; It is warm.
Kwa tiwa; It was said.
Kwa kube kuko umtu; There was a man.
Aku lungile; It is not right.
Kungeko uncedo; There not being help.
Aku naluto; It does not signify, *literally*, it has nothing.
Ku jalo; It is so.
Aku jalo; It is not so.
Kuya ku banjwa; It will be caught.
Kuya ku ba ku tiwa; It will be said.

3. In some cases where in English the impersonal form of the verb is used, it is not used in Kaffir; as:—

Di bendi dimi o wa tetayo; It was I who spoke.
Uya ku ba guwe o ya ku teta; It will be thou who wilt speak.
Dimi o tetileyo; It is I who have spoken.

4. The tenses of the verb are used before the form of nouns found in column the third, of the table of nouns, Section III, page 22, No. 25. When thus used, they are used in the sense of the verb *to have;* but are literally, "I am with," "Thou wilt be with," &c. When the negative is used, the initial vowel of the noun is changed into *a;* as:—

Di nehashe; I have a horse;
Andi nahashe; I have no horse.
Uya ku ba nomtu; Thou wilt have a person.
Aku yi ku ba namtu; Thou wilt have no person.
Dibe di noncedo; I had help.
Dibe dinga nancedo; I had no help.
Be netyala; They having guilt.
Benge natyala; They not having guilt.

5. The tenses are used in the same manner before adjectives; as:—

Di-mkulu; I am great.
Andi-mkulu; I am not great.
Uya ku ba-mkulu; Thou wilt be great.
Aku yi ku ba-mkulu; Thou wilt not be great.
Baya ku ba-mhlope; They will be white.
Amahashe aya ku ba-myama; The horses will be black.

The tenses are also prefixed to the forms of nouns found in column the first of the table of nouns, Section III, page 22, No. 25.

SECTION X.

ADVERBS, CONJUNCTIONS, PREPOSITIONS.

Adverbs.

1. The following are the principal :—

Nanko, "There he is;" and *nanku,* "Here he is," are thus varied according to the noun to which they refer :—

I.	Nanko, nanku.	VII.	Nabo, nabu.
II.	Nalo, nali.	VIII.	Nanko, nanku.
III.	Nantso, nantsi.	IX.	Nabo, naba.
IV.	Naso, nasi.	X.	Nango, nanga.
V.	Nalo, nalu.	XI.	Nanzo, nanzi.
VI.	Nango, nangu.	XII.	Nantso, nantsi.

Apa,	here.
Apo,	there.
Apa napaya,	here and there.
Ewe,	yes.
Emini,	at mid-day.
Futi,	often.
Gomso,	to-morrow : this morning.
Gemihla,	daily.
Gokuba,	because.
Genxa ukuba,	because of.
Gakumbi,	more.
Gase,	(prefixed to neuters) near by.
Gaku,	(prefixed to personals) near by.
Go, ge,	on account of.
Gapanthle,	besides, without.

Gako, goko,	therefore.
Hai,	no.
Izolo,	yesterday.
Incinane gakumbi,	less.
Kaloku,	now.
Kusasa,	early.
Kade,	a long time ago.
Kude,	far off.
Kamsinyane,	quickly.
Kanjako,	again, also.
Kona,	there.
Kanye,	exactly at once.
Kangako,	as much as that.
Kwe yesinene,	to the right.
Kwe sokunene,	to the right.
Kwe yesikohlo,	to the left.
Kwe yesanxele,	to the left.
Kodwa,	only, but.
Kunye,	together.
Kufupi,	near.
Kwa, kwe,	at, even.
Koko,	but.
Kungoko,	it is therefore.
Kwada,	at length.
Kude,	until.
Kanti,	whilst, notwithstanding which.
Kambe,	of course.
Kunene,	truly.
Malungela,	parallel with, opposite to.
Namhla,	to-day.
Nakancinane,	not at all.
Ne, no, na,	or, and, with.
Nangona,	although.
Noko,	nevertheless.
Oko,	then, that, (indefinitely,) when.
Oku,	this (indefinitely).
Paya,	there.
Pezolo,	last night.
Pofu,	how then.

Ukuba,	for, if, whether, because, that.
Umhlaumbi,	perhaps.
Ungabi,	lest.
Ukuze,	in order that.
Xeshikweni,	when.
Xa,	when.

3. *Of Conjunctions:* Nouns are joined conjunctively, by using the forms in the third column of the table of nouns, section III., page 22, No. 25, for the second noun; thus:—

Ihashe nenkomo; A horse and cow.
Umtu nehashe; A man and horse.

4. Verbs are joined in the present and future time by, for the second verb using the apocopated form of the present perfect tense indicative mood, the third person singular, declension I., taking A for its prefix; thus:—

Wo ya *a kangele;* He will go and look.
Boya *ba buye;* They will go and look.
Hlalani *ni tete;* Sit ye and talk.
Siya ku hlala, *sonwabe;* We shall sit and enjoy ourselves.

5. In the past indefinite tense both verbs are placed in that tense; as:—

Da ya Da kangela.

6. The disjunctive conjunction "or" is expressed by the word umhlaumbi, "perhaps;" thus:—

Tabata e li hashe, umhlaumbi elo; Take this horse or (perhaps) that.

Ma si hambe ga lenthlela umhlaumbi ku le; Let us travel by this road or (perhaps) by that.

2. Nouns which follow prepositions take KW before their prefix; thus:—

Pezu kwomhlaba; Upon the ground.
Kamva kwexesha; After the time.

3. The following are the principal prepositions:—

Pantsi,	beneath, on the ground.
Pesheya,	beyond, on the other side.
Ele,	beyond.
Panthle,	without, outside.
Ezantsi,	beneath, under.
Pezulu,	above.
Pezu,	upon.
Pambi, pambile,	before.
Ese,	on the other side of.
Ganeno,	on this side.
Pakati,	within, among.
Emva,	behind.
Kamva,	after.
Kuloko,	but then.

4. KE, JE, BO are sometimes appended to words with the sense of THEN, TRULY: among the Zulus NA is used in the same manner:—

Yinina ke?	wherefore, why then?
Kaloku je,	now then.
Ewe-bo,	yes-truly.

5. RA is sometimes added to adjectives with the sense of the English syllable ISH:—

Into i bomvura; The thing is reddish.

Ra is also added to the abstract form of nouns with the sense of "a little:" when thus used, the verbal prefixes precede the noun in the same manner as in No. 5. (On the use of ukuba):—

U nobukosira; He has a little captainship.
Ba mobulumkora; They have a little wisdom.
Wo ba nobukosira.

INTERJECTIONS.

6. The interjections are—

Mawo! Wonderful! Oh! Yo! Au! He! E!

END OF THE GRAMMAR.

A SHORT

ENGLISH AND KAFFIR VOCABULARY,

AND

PHRASE-BOOK.

VOCABULARY.

A

To Abandon, *v. a.*	Uku lathla.
abandoned, *a.*	III. i lathliwe.*
to abate, *v. a.*	uku dambisa.
to abhor, *v. a.*	 tiya.
able, *a.*	I. u namanthla,* *(literally,* he has strength.)
abominable, *a.*	III. i mbi.*
above, *ad.*	pezulu.
above all,	pezu kwonke.
to abound, *v. n.*	IX. zi ninzi,* *(literally,* they are many.)
about, *prep.* near to,	*gas,* is prefixed to the ablative of the noun; as, *gas*-enthlwini, about the house.

* The numbers there prefixed refer to the number of the declension used in the Vocabulary, as the pronominal prefix to verbs and nouns used adjectively.

About, *prep.* concerning,	the ablative of the personal pronoun, marked in the grammar No. II., is used; as, gaye, concerning him; gayi, concerning it, &c.
about him, on his person,	the dative of the personal pronoun is used; as, lo 'nto i' *ku*ye; That thing is about him.
about the size of,	a verbal prefix is here used; as, lo 'nto *inga*-ga le 'nto; That thing is about the size of this. *Unga-go*-Faku; He is about the size of Faku.
about, followed by a verb,	the verb uku za, to come, is here used; as, di za 'ku mka; I am about to go. Ebe za 'ku teta; He was about to speak.
to abscond, *v. n.*	uku zimela.
to abuse, *v. a.* a person	
——— with words,	uku tuka.
——— by blows, &c.	 menzakalisa.
——— one another,	 tukana.
——— a thing,	 yonakalisa.
absent, *a.*	I. aka ko, *(literally,* he is not present.)
accident, *s.*	ingozi.
accidentally, *ad.*	gengozi.
to accompany, *v. a.*	uku kapa.
to accuse, *v. a.*	 nika ityala.

[redacted]

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[redacted]

[redacted]

[redacted]

[redacted]	[redacted]
[redacted]	II. [redacted]
[redacted]	[redacted]
[redacted]	[redacted]
[redacted]	[redacted] (literally, he has strength.)
[redacted]	III. [redacted]
[redacted]	[redacted]
[redacted]	[redacted]
[redacted]	IV. [redacted] literally, [redacted]
[redacted]	[redacted] is prefixed to the genitive of the noun; as [redacted], about the house.

[redacted]

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——— by blows, &c.	 menzakalisa.
——— one another,	 tukana.
——— a thing,	 yonakalisa.
absent, *a.*	I. aka ko, *(illegible)* not present.
accident, *s.*	ingozi.
accidentally, *ad.*	gengozi.
to accompany, *v. a.*	uku [illegible].
to accuse, *v. a.*	 [illegible]

Acid, *a.*	III. i muncu.
to acquit, *v. a.*	uku gwebela.
act, *s.*	umkwa.
adjacent, *a.*	kufupi.
to admit, *v. a.*	uku vumela uku ngena, (*literally*, to allow to enter.)
to adorn, *v. a.*	uku homba.
to advise, *v. a.*	 nika icebo.
after, *ad.*	emva, or envenikweni; as, envenikweni kwokufa, after death.
afar off, *ad.*	kude.
afternoon, *ad.*	ukumka, kwomhla, (*literally*, the departing of the day.)
again, *ad.*	kanjako, or kanjalo.
against, *prep.*	gaku; as, I have sinned against God, donile *gaku*-ye u-Tixo.
age, *s.*	ubudala.
to agitate, *v. a.*	uku zamazamisa.
agitation, *s.*	ukuzanyazanyiswa.
to agree, *v. n.*	uku vumela.
to agree together,	 ukuba nozolo, (*literally*, to be at peace.)
alarm, *s.*	ivuso.
to alarm, *v. a.*	uku vusa.
all, *a.*	 kwonke.
to allay, *v. a.*	 zola, or dambisa.
almost,	pantsi; as, almost dead, pantsi kwokufa.
allot, *v. a.*	uku aba, yaba.

To allow, *v. a.*	uku vumela.
alms, *s.*	amaliza.
to give alms, *v. a.*	uku liza.
aloes, *s.*	umhlaba.
also, *ad.*	the ablative No III. of the personal pronoun is used; as, naye, he also, nayo, it also.
to amass, *v. a.*	uku fumba.
to amaze, *v. a.*	 matisa.
to feel amazed, *v. n.*	 mata.
and, *conj.*	the letter *n* is used to join nouns, as, ihashe *n*omtu, man and horse.
angel, *s.*	izitunywa zezulu, (*literally*, messenger of heaven.)
anger, *s.*	umsindo.
to anger, *v. a.*	uku qumbisa.
animal, *s.*	isilo.
ankle, *s.*	ixwele.
to annihilate, *v. a.*	uku bubisa.
to annoy, *v. a.*	 kataza.
to anoint, *v. a.*	 tambisa.
to answer a call,	 sabela.
a charge or question,	 pendula.
ape, *s.*	imfene.
to apparel, *v. a.*	uku vatisa.
to appear, *v. n.*	 vela.
to appoint, *v. a.*	 misela.
to apprehend, *v. a.*	 qika.
to approach, *v. n.*	 sondela.
to argue, *v. n.*	 pika.
to argue together,	 pikisana.

To arise, *v. n.*	uku suka.
arm, *s.*	ingalo.
to arrest, *v. a.*	uku bamba gobukosi, (*literally*, to seize with authority.)
to arrive, *v. n.*	uku fika.
to ascend, *v. n.*	 nyuka.
aside, *ad.*	gasese.
to attempt, *v. a.*	uku linga.
to atone, *v. a.*	 thlaulela.
atonement, *s.*	inthaulelo.
to ask, *v. a.* a question,	uku buza.
—— a thing or present,	 cela.
—— inquire for a thing,	 buzela.
—— a petition,	 tandaza.
to authorize, *v. a.*	 nika ubukosi.
authority, *s.*	ubukosi.
to awake, *v. a.*	uku vusa.
to awake, *v. n.*	 vuka.
awake, *a.*	I. u vukile.
awful, *a.*	III. i yoyikekayo.
axe, *s.*	izembe.

B

Baboon, *s.*	imfene.
baby, *s.*	usana.
babies, *s.*	insana.
back, *s.*	umhlana.
backwards, *ad.*	gumva.
bad, *a.*	III. i mbi.
bad, *a.* (evil,)	III. i kohlakeleyo.
bag, *s.*	inxowa.

To bake, *v. a.*	ukw oja, yoja, or ukw osa, yosa.*
ball, *s.*	imbumbulo.
to banish, *v. a.*	uku xota ezweni.
baptism, *s.*	 baptizesha.
to baptize, *v. a.*	 baptizesha.
to bark, *v. n.*	 konkota.
barrel, *s.*	ifatye.
to barter, *v. a.*	uku anana, yanana.
basket, *s.*	isitya.
battle, *s.*	ukulwa.
to be, *v. n.*	uku ba, yiba.
to be present, *v. n.*	 bako; as, diko, I am present; uko, he is present.
bead, *s.*	insimbi.
bear, *v. a.* to carry,	twala.
to bring forth, as a child,	zala.
beard, *s.*	indevu.
to beat, *v. a.*	beta.
beauty, *s.*	ubunswana.
a beauty, *s.*	I. umswana.
beautiful, *a.*	I. u nobunswana.
beer, *s.*	utyalwa.
to begin, *v. a.*	uku qala.
beginning, *s.*	 qaleka.
before, *ad.*	pambili.
to tell beforehand, or foretell,	uku xela nqanje. for one event taking place previous to that of an-

* "Yoja" and "yosa" are the second person singular present tense of the imperative mood. This form is given in all the *vowel* verbs in the Vocabulary. (See vowel verbs in the Grammar.)

	other, a peculiar form of the verb is used; as, Dafika li gekathoni ilanga, I arrived before the sunset, (*literally*, I arrived, the sun not having yet set.)
Behind, *prep.*	emva.
to behold, *v. a.*	uku bona.
belief, *s.*	ukolo.
to believe, *v. a.*	uku kolwa.
belly, *s.*	isisu.
beloved, *a.*	I. o tandekileyo.
to bend, *v. a.*	uku goba.
to bend, *v. n.*	 toba.
beneath, *prep.*	pantsi.
to betray, *v. a.*	uku nceteza.
between, *ad.*	pakati.
to beware of, *v. a.*	uku lumkela,
to bind, *v. a.*	 bopa.
to bind one thing to another,	 bopelela.
bite, *v. a.*	 luma.
black, *a.*	III. i mnyama.
to bleed, *v. a.*	uku qapula, or lumeka.
to bless, *v. a.*	 tamsanqela.
blessing, *s.*	itamsanqa.
blood, *s.*	igazi.
body, *s.*	umzimba.
boil, *v. a.*	uku bilisa.
boil, *v. n.*	 bila.
bone, *s.*	itambo.

Bonnet, *s.*	umqwazi.
book, *s.*	incwadi.
bowels, *s.*	amatumba.
boy, *s.*	inkwenkwe.
borrow, *v. a.*	boleka.
barrow, *s.*	inqwelwana.
brain, *s.*	ubucopo.
branch, *s.*	isebi.
bread, *s.*	isonka.
	among the Zulus, izinkwa.
to break, *v. a.*	
——— as a vessel,	uku qekeza.
——— as a stick,	 apula, yapula
——— as a thong,	 qauka.
to break, *v. n.*	
——— as a vessel,	 qekeka.
——— as a stick,	 apuka, yapuka.
——— as a thong,	 qauka.
to break through, *v. a.*	 qoboza.
breast, *s.*	ibele.
to breath, *v. n.*	uku pefumla.
brick, *s.*	isitena.
to bring, *v. a.*	uku sisa.
to broil, *v. a.*	 oja, yoja, or osa, yosa.
broken, *a.*	
a broken vessel,	isitya esi qekekileyo.
——— thong,	intambo e qaukekileyo.
——— stick,	intonga e yapulwayo, or e yapukekileyo.
to brush, *v. a.*	uku tshiyela.
brush, *s.*	umtshiyelo.

Ma si hambe ga lenthlela umhlaumbi ku le; Let us travel by this road or (perhaps) by that.

2. Nouns which follow prepositions take KW before their prefix; thus:—

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accidentally, *ad.*	gengozi.
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to accuse, *v. a.*	 nika ityala.

To drag, *v. a.*	uku rola.
to dream, *v. n.*	 pupa.
dream, *s.*	ipupa.
to dress, *v. a.*	uku vatisa.
dress, *s.*	isivato.
to drink, *v. a.*	uku sela.
to make drunken, *v. a.*	 xilisa.
to be drunken, *v. n.*	 xila.

E

Ear, *s.*	inhlebe.
earth, *s.*	umhlaba.
to eat, *v. a.*	uku hla, yihla.
eight, *a.*	zi-mboxo.
to elect, *v. a.*	uku nyula.
to enlarge, *v. a.*	ukw andisa, yandisa.
to enlarge, *v. n.*	 anda, yanda.
enow, *a.*	zininzi.
to envy, *v. a.*	uku ba nomona.
envy, *s.*	umona.
equal, *s.*	ixabiso.
to equal, *v. a.*	uku xabisana.
to equal, *v. n.*	 lingana.
equivalent, *s.*	ixabiso.
to err, *v. n.*	uku posisa.
to escape, *v. a.*	 sinda.
to esteem, *v. a.*	 buka.
eve, or evening, *s.*	ukuthlwa.
evil, *s.*	ukukohlakala.
to exceed, *v. a.*	uku gqita.
to excuse, *v. a.*	 zilandula.
to exhibit, *v. a.*	 bonisa.

To exhort, *v. a.*	uku tandaza.
to expire, *v. n.*	 buba.
eye, *s.*	iliso.

F

Face, *s.*	ubuso.
faith, *s.*	ukolo.
to fall, *v. n.*	uku wa, yiwa.
famine, *s.*	inthlala.
to fast, *v. n.*	uku zila.
fast, *a.*	III. i qinisile.
fat, *s.*	amafuta.
father, *s.*	
my father,	u-bawo.
thy father,	u-yithlo.
his father,	u-yise.
fatigue, *s.*	ukudinwa.
to fatten, *v. a.*	uku tyebisa.
to fatten, *v. n.*	 tyeba.
fault, *s.*	ityala.
favour, *s.*	ufefe.
favourite, *s.*	igosa.
fear, *s.*	ukwoyika.
to fear, *v. n.*	ukw oyika, yoyika.
to feed, *v. a.*	 hlisa.
to feed, *v. n.*	 hla, yihla.
to feel, *v. a.*	uku va, yiwa.
fellow, *s.*	umfo.
to fence, *v. a.*	uku biya.
to ferment, *v. a.*	 bilisa.
to ferment, *v. n.*	 bila.
to fill, *v. a.*	 zalisa.
to fill, *v. n.*	 zala.

To find, *v. a.* (to obtain,)	uku fumana.
—— (to seek,)	 funa.
finger, *s.*	umnwe.
fire, *s.*	umlilo.
fire-place, *s.*	iziko.
first, *a.*	ukuqala.
fish, *s.*	inhlanzi.
five, *a.*	zi-nhlanu.
to fix, *v. a.*	uku qinisa.
flame, *s.*	ilangatye.
to flame, *v. n.*	uku vuta.
flat, *a.*	isitywetywe.
flat, or plain, *s.*	itafa.
flesh, *s.*	inyama.
to fling, *v. a.*	uku gibisela.
flour, *s.*	umgubo.
to flow, *v. n.*	uku pompoza.
to fly, *v. n.*	 papazela.
fly, *s.*	impukani.
to fold, *v. a.*	uku songa.
to follow, *v. a.*	 landela.
food, *s.*	ukutya.
foot, *s.*	unyau.
for, *prep.* (because,)	gokuba.
to ford, *v. a.*	uku wela.
to forewarn, *v. a.*	 yala.
to forget, *v. a.*	 libala.
fort, *s.*	inqaba.
forthwith, *ad.*	kalokunje.
forty, *a.*	amashumi mane.
fowl, *s.*	inkuku.
four, *a.*	zine.
free, *a.*	III. i kululekile.

Frequently, *ad.*	gobuninzi.
to frighten, *v. a.*	ukw oyikisa, yoyikisa.
friday, *s.*	iflyday.
friend, *s.*	umhlobo.
froth, *s.*	ugwebu.
fruit, *s.*	isixakato.
fruit-tree, *s.*	umti o nokutya, *(literally,* a tree which has food.)
full, *a.*	III. i-zele.
fur, *s.*	uboya.

G.

Gall, *s.*	inyongo.
to gallop, *v. n.*	uku pala.
to gallop, *v. a.*	 palisa.
garden, *s.*	isitiya.
gate, *s.*	usango.
to gather, *v. a.*	uku buta.
to gather together, *v. a.*	 hlanganisa.
to gather together, *v. n.*	 hlanganana.
to get, *v. a.*	 zuza.
ghost, *s.*	umshulugo.
gift, *s.*	ibaso.
to gird, *v. a.*	uku binqa.
to give, *v. a.*	 pa.
glass, *s.*	incwadi.
to glitter, *v. n.*	uku kazimla.
to go, *v. n.*	 ya, or hamba.
God, *s.*	U-Tixo.
good, *a.*	kulungile.
goodness, *s.*	ukulunga.
goose, *s.*	ilowe.
to govern, *v. a.*	uku gweba.

Grace, *s.*	ufefe.
grass, *s.*	ingca or utyani.
grave, *s.*	incwaba.
grease, *s.*	amafuta,
to grease, *v. a.*	uku tambisa.
great, *a.*	III. i-nkulu.
greatness, *s.*	ubukulu.
green, *a.*	III. i-luhlazi.
grief, *s.*	ulilo.
to grind, *v. a.*	uku sila.
to groan, *v. n.*	 gula.
ground, *s.*	umhlaba.
to grow, *v. n.*	uku thluma.
guilt, *s.*	ityala.
gum, *s.*	inthlaka.

H.

Habit, *s.*	ukumila, or isiko.
hail, *s.*	amatye ezulu.
to hail, *v. n.*	uku na amatya.
to halloo, *v. n.*	 memeza.
hand, *s.*	isanhla.
to hang, *v. a.*	uku xoma.
to hang, *v. n.*	 lengalenga.
hard, *a.*	III. i lukuni.
to hark, *v. n.*	uku pulapula.
to hate, *v. a.*	 tiya.
to have, *v. a.*	III. uku ba nayo, (*literally*, to be with.)
head, *s.*	inhloko.
to heal, *v. a.*	uku polisa.

To heal, *v. n.*	uku pola.
health, *s.*	ukupila.
healthy, *a.*	I. u pilile.
to heap, *v. a.*	uku fumba.
heap, *s.*	isifumbo.
to hear, *v. n.*	uku va, yiva.
to hear, *v. a.*	 pulapula.
heart, *s.*	inkhliziyo.
heat, *s.*	ubushushu.
to heat, *v. a.*	uku fudumeza.
to heat, *v. n.*	 fudumela.
heaven, *s.*	izulu.
heaviness, *s.*	ubunzima.
heavy, *a.*	III. i nzima.
heel, *s.*	isitende.
heifer, *s.*	itokazi.
hell, *s.*	isihogo somlilo, *(literally,* a pit of fire.)
to help, *v. a.*	uku nceda, or siza.
help, *s.*	uncedo.
hen, *s.*	imkukukazi.
hers, *pro.*	III. yake.
to hide, *v. a.*	uku fihla.
to hide, *v. n.*	 zimela.
hide, *s.*	isikumba.
him, *pro.*	yena.
himself, *pro.*	gesiqu.
——— when following an active verb,	gokwake.
hip, *s.*	ihleza.
his, *pro.*	III. yake.
to hold, *v. a.*	uku bamba.
to hold on to a thing, *v. a.*	uku bambalela.

Honey, *s.*	ubusi.
hope, *s.*	itemba.
to hope, *v. n.*	uku temba.
to hope, *v. a.*	 tembelela.
horn, *s.*	upondo.
horse, *s.*	ihashe.
hot, *a.*	VIII. ku shushu.
house, *s.*	inhlu.
how, *ad.*	ganina ? as, So yenza lo' nto ganina ? How shall we do that thing ? *Tinina* is often used with the pronominal prefixes for how ; as, So tinina uku puma ? How shall we get out ? Wa tinina ukw enza lo' nto ? How did he do that thing ?
hundred, *a.*	ikulu.
hunger, *s.*	inthlala.
to hurt, *v. a.*	ukw enzakalisa. yenzakalisa.
hymn, *s.*	iculo.

I.

To Idle, *v. n.*	uku dangala.
if, *conj.*	ukuba.
ignorance, *s.*	ubudenge.
ignorant, *a.*	I. u sidenge.
image, *s.*	umfanikiso.
to imitate, *v. a.*	uku xelisa.

Immediately, *ad.*	gelixesha, or kalokunje.
to impede, *v. a.*	uku tintela, or libalisa.
to implore, *v. a.*	 taruzisa.
to increase, *v. a.*	ukw anda, yanda.
to increase, *v. n.*	 andisa, yandisa.
to inebriate, *v. a.*	uku nxilisa.
infant, *s.*	usana.
to inquire, *v. a.*	uku buza.
iron, *s.*	insimbi.
pieces of iron,	izinciti.
it, *pro.*	III. yona.

J.

Jackal, *s.*	impungutye.
jaw, *s.*	umhlati.
to join, *v. a.*	uku banyakanya.
to journey, *v. n.*	 hamba.
to joy, *v. n.*	 vuya.
to joy, *v. a.*	 vuyisa.
joy, *s.*	uvuyo.
to judge, *v. a.*	uku gweba.
judge, *s.*	umgwebi.
to justify, *v. a.*	uku gwebela.

K.

To Keep, *v. a.*	uku londoloza, or gcina.
key, *s.*	islutile.
to kick, *v. a.*	uku kaba.

kid, *s.*	itakana lebokwe.
to kill, *v. a.*	uku bulala.
to kill, (to slaughter,)	 rxela.
to kindle, *v. a.*	 pemba.
king, *s.*	ukumkani.
to kiss, *v. a.*	ukw anga yanga.
knee, *s.*	idolo.
to knock, *v. a.*	uku qonqota.
to know, *v. a.*	ukw azi, yazi.
knowledge, *s.*	ukwazi.

L.

Lamb, *s.* (small,)	itakana legusha.
lamb, *s.* (large,)	ixwana.
lame, *a.*	III. i jile.
to lame, *v. a.*	uku jiya.
to lament, *v. a.*	 lilela.
to lash, *v. a.*	 bexesha.
law, *s.*	umteto, or isiko.
to lay, *v. a.*	uku lalisa.
lazy, *a.*	I. u nobunqena.
in Zulu,	I. u livila.
to lead, *v. a.*	uku kokela.
leader, *s.*	umkokeli.
to leak, *v. n.*	uku vuza.
to lean, *v. n.*	ukw ayama, yayama.
to learn, *v. a.*	uku funda.
to leave, *v. a.*	 shiya.
leg, *s.*	umlenzi.
length, *s.*	ubude.
to lessen, *v. a.*	uku ncipisa.

To let, or allow, *v. a.*	uku vumela.
lid, *s.*	isiciko.
lie, *s.*	ulwimi.
to lie, *v. n.* (to utter a falsehood,)	ukw enza ulwimi, or xoka.
—— to rest horizontally,	uku lala.
life, *s.*	ubomi.
to lift, *v. a.*	uku funqula.
light, *s.*	ukukanga.
light, *a.*	III. i lula.
to lighten, *v. a.*	uku kanyisa.
lion, *s.*	ingonyama.
lip, *s.*	umlebi.
to listen, *v. n.*	uku pulapula.
little, *a.*	III. i-ncinane.
to live, *v. n.*	uku pila.
to load, *v. a.*	 layisha.
to lock, *v. a.*	 lokisha.
to look, *v. n.*	 kangela.
loose, *a.*	III. i tukululekile.
to loose, *v. a.*	uku tukulula.
to lose, *v. a.*	 lathlekisa.
to lose, *v. n.*	 lathleka.
lost, *a.*	III. i lathlekile.
to love, *v. a.*	uku tanda.
love, *s.*	utando.

M

Mad, *a.*	I u ligeza.
madness, *s.*	ubugeza.
maid, *s.*	intombazana.

to make, *v. a.*	uku dala, or uku enza, yenza.
malt, *s.*	ingodusi.
man, *s.*	indoda.
mange, *s.*	ukwekwe.
manner, *s.*	isiko.
many, *a.*	XI. zi-ninzi.
mark, *s.*	upau.
to mark, *v. a.*	uku paula.
marriage, *s.*	ukutshata.
to marry, *v. a.*	uku tshata.
to marvel, *v. n.*	 mata.
mat, *s.*	ukuko.
mate, *s.*	umlingani.
to mediate, *v. a.*	uku lamla.
medicine, *s.*	iyeza.
to meditate, *v. n.*	uku camanga.
to meet, *v. a.*	
——— together,	uku thlangana.
——— half way,	 thlangabeza.
meeting, *s.*	inhlanganiso.
to mention, *v. a.*	uku kankanya.
men, *s.*	amadoda.
merchant, *s.*	umtengi o-mkulu.
mercy, *s.*	ububele.
mid-day, *s.*	imini e-nkulu.
milk, *s.*	ubisi.
to milk, *v. a.*	uku senga.
milkpail, *s.*	itunga.
mill, *s.*	into yokusila.
to mind, *v. a.*	uku lumkela.
to mingle, *v. a.*	 pitikeza.
miracle, *s.*	umangaliso.

To miss, *v. a.*	uku posa.
missionary, *s.*	umfundisi.
mist, *s.*	ukungo.
to mistake, *v. n.*	uku posisa.
to mix, *v. a.*	 pitikeza.
money, *s.*	imali.
monday, *s.*	imonday.
month, *s,*	inyanga.
moon, *s.*	inyanga.
morrow, *s.*	imini yangumso.
on the morrow,	gumso.
mother,	
my mother,	u-ma.
thy mother,	u-ngoko.
his or her mother,	u-nina.
to move, *v. a.*	uku shukumisa.
to move out of one place to another,	 susa, or uku kwelelisa.
to move, *v. n.*	 shukuma.
mountain, *s.*	intaba.
mouth, *s.*	umlomo.
mud, *s.*	udaka.
mutton, *s.*	inyama yegusha.
moist, *a.*	III. i-nyakamile.

N

Nail, *s.* (of the finger,)	inswani.
nail, *s.* (an iron pin,)	isikonkwani.
to nail, *v. a.*	uku betelela.
naked, *a.*	ze is added to Kaffir words to express a naked or destitute state; as:—

di ze ; I am naked, or I have nothing. Uya hamba ze; you go naked.

to narrate, *v. a.* uku shumayela.
narration, *s.* ukushumayela.
nature, *s.* ukumila.
to need, *v. a.* uku swela.
neighbour, *s.* umelwane.
never, *ad.* napakade.
new, *a.* III. i-ntsha.
night, *s.* ubusuku.
nine, *a.* litoba.
noise, *s.* ukuxokozela.
nose, *s.* impumlo.
now, *ad.* kaloku.
to number, *v. a.* uku bala.
number, *s.* inani.

O

To obey, *v. a.* uku va.
to observe, *v. a.* gqala.
ocean, *s.* ulwanthle.
offence, *s.* isiposo.
to offer, *v. a.* uku nikela.
old, *a.* III. i-ndala.
one, *a.* III. i-nye.
to open, *v. a.* uku vula.
to open, *v. n.* vuleka.
to oppress, *v. a.* bandazela.
oppression, *s.* imbandazelo.
over, *ad.* pezulu.
our, *pro.* III. yetu.
to out, *v. a.* uku kupa.

To outpour, *v. a.*	uku palaza.
to own, *v. a.*	
to acknowledge,	 vumela.
to claim,	 fanisa.

P

Pain, *s.*	ubuhlungu.
paper, *s.*	incwadi.
to part, *v. a.*	ukw ahlula, yahlula.
to part, *v. n.*	 ahluka, yahluka.
to part, *v. a.* (with,)	 ahlukana, yahlukana.
to part, *v. a.* (to distinguish,)	uku cumbulula.
to pass, *v. a.*	 thlula.
past, *a.*	III. i-thlulile.
path, *s.*	inhlela.
to pay, *v. a.*	uku thlaula.
peace, *s.*	uxolo.
to peel, *v. a.*	uku cuba.
to peel, *v. n.*	 thluba.
to peep, *v. n.*	 lunguza.
to peg, *v. a.*	 betelela.
penny, *s.*	idubeligi.
people, *s.*	abantu.
period, *s.*	umzuzu.
to perish, *v. n.*	uku buba.
to permit, *v. a.*	 vumela.
to preserve, *v. a.*	 londoloza.
person, *s.*	umtu.
perverse, *a.*	III. i gwenxekile.
perverseness, *s.*	ubugwenxa.
pick, *s.*	igaba, or ikuba.
pig, *s.*	ihangu.

Pigeon, *s.*	ifukuta.
pit, *s.*	isihogo.
to plaster, *v. a.*	uku tyabeka.
to play, *v. n.*	 thlala, or uku feketa.
to please, *v. a.*	 vuyisa.
to plough, *v. a.*	 ploughyisha.
to polish, *v. a.*	 kazimlisa.
poor, *a.*	I. u lihlempu.
pot-lid, *s.*	isiciko sembiza.
to pour out, *v. a.*	uku palaza.
to pour in, *v. a.*	 gálela.
power, *s.*	amanhla.
powerful, *a.*	I. u namanhla.
to praise, *v. a.*	uku dumisa.
to pray, *v. a.*	 tandaza.
prayer, *s.*	utandazo.
to preach, *v. a.*	uku yala, or uku shumayela.
to prepare, *v. a.*	uku lungisela.
presence, *s.*	ubuko, or ebusweni, *(literally,* in the face, used for, in the presence.)
present, *a.*	I. u ko.
present, *s.*	ibaso.
to present, *v. a.* (to place in the presence of a superior,)	uku beka ebusweni benkosi.
to put into the hands of a person,	uku beka ezanthleni zomtu.
to present, *v. a.* a gift,	uku basela.
to preserve, *v. a.*	uku gcina, or londoloza.

To press, *v. a.* uku cinizela.
to pretend, *v. n.* zenzisa.
pride, *s.* iratshi.
to pride himself, or herself, &c. uku zithla.
private, *a.* gasese.
to prohibit, *v. a.* ukw ala, yala.
to promise, *v. a.* uku tembisa.
proof, *s.* inqina.
proper, *a.* VIII. kufanelekile.
proprietor, *s.* III. umni-niyo.
This word changes its form according to the declension of the noun, to which the proprietor has a right of possession, (see grammar,) as:—
Dec. I. umni-naye.
.... II. umni-nilo.
.... III. umni-niyo.
.... IV. umni-niso.
.... V. umni-nilo.
.... VI. umni-niwo.
.... VII. umni-nibo.
.... VIII. umni-niko.
.... IX. umni-nabo.
.... X. umni-nawo.
.... XI. umni-nizo.
.... XII. umni-niyo.
providence, *s.* ukukangela.
psalm, *s.* iculo e li-ngcwele.
to pull, *v. a.* uku tsala, or uku rola.
to pull down, ... cita.

Pure, *a.*	III. i-ngcwele.
purity, *s.*	ubungcwele.
to pursue, *v. a.*	uku putuma.
to push, *v. a.*	 tyala, or uku sunduza.
to put, *v. a.* (to lay or deposit in any place,)	 beka.
to put down, *v. a.*	 beka pantsi.
to put forth as trees, *v. a.*	 twasa.
to put out, or extinguish, *v. a.*	 cimisa.
to put in, *v. a.*	 faka.
to putrefy, *v. n.*	 bola.
putrid, *a.*	III. i-bolile.

Q.

Queen, *s.*	inkosikazi.
question, *s.*	ibuzo.
to question, *v. a.*	uku buza.
to quicken, *v. a.*	 nxamisa.

R.

To race, *v. a.*	xesha.
to rage. *v. n.*	uku rala.
raged, *a.*	III. i-jacu.
to rain, *v. n.*	uku na, yina.
rain, *s.*	imvula.
to make rain, *v. a.*	uku nisa imvula.
to raise, *v. a.*	 misa.
ram, *s.*	inkunzi yegusha.

Raw, *a.*	III. i-rwada.
to read, *v. a.*	uku funda, or uku teta nencwadi
ready, *a.*	III. i-lungile.
to reason, *v. n.*	uku telekelela.
to receive, *v. a.*	ukw amkela, yamkela.
to reckon, *v. a.*	uku bala.
to rectify, *v. a.*	 lungisa.
to redeem, *v. a.*	 thlaulela.
to reform, *v. a.*	 lungisa.
to reform, *v. n.*	 lunga.
refuge, *s.*	inqaba.
to regenerate, *v. a.*	uku zala 'kutsha.
regeneration, *s.*	ukuzalwa 'kutsha.
to relate, *v. a.*	uku shumayela.
relation, *s.* (by birth or marriage,)	umlanya.
relationship, *s.*	ubulanya.
to release, *v. a.*	uku kululeka.
to remain, *v. n.*	 sala.
to remove, *v. a.*	
——— a person,	 mukisa.
——— oneself,	 muka.
——— from one place of residence to another, *v. n.*	 fuduka.
——— a thing, *v. a.*	 susa, or kwelelisa.
to repent, *v. n.*	 guquka.
repentance, *s.*	ukuguquka.
to reprove, *v. a.*	uku tetisa, or kalimela, or luleka.
to report, *v. a.*	uku bika.
to rescue, *v. a.*	 sindisa.

To respect, *v. a.*	uku buka.
to rest, *v. n.*	 pumla.
to rest, *v. a.*	 pumlisa.
to retreat, *v. n.*	 saba.
to return, *v. n.*	 buya.
to ride, *v. n.*	 kwela.
ridge, *s.*	ummango.
right, *a.*	III. i-lungile.
ripe, *a.*	III. i-vutiwe.
to rise, *v. n.* (as a man,)	uku suka.
to rise, *v. n.* (as the sun,)	 puma; as, ukupuma kwelanga; The rising of the sun.
to roast, *v. a.*	ukw oja yoja, or ukw osa yosa.
rock, *s.*	idwala.
root, *s.*	ingcambo.
to rot, *v. n.*	uku bola.
rotten, *a.*	III. i-bolile.
to rub, *v. a.*	uku thlekithla.
to rule, *v. a.*	 gweba.
to run, *v. n.*	 baleka.

S.

Sabbath, *s.*	icawa, or isabata.
sabbath-day, *s.*	imini yecawa.
sack, *s.*	inxowa.
to sacrifice, *v. a.*	uku yenza idini.
salt, *s.*	ityuwa.
to salute, *v. a.*	uku bulisa.
sand, *s.*	inhlabati.
to satisfy, *v. a.*	uku kolisa.
to save, *v. a.*	 sindisa.

To saw, *v. a.*	uku sarisha.
to scatter, *v. a.*	 cita.
school, *s.*	isikolo.
scent, *s.*	ivumbo.
to scratch, *v. a.*	uku rwela.
sea, *s.*	ulwanthle.
sea-horse, *s.*	imvubu.
season, *s.*	umzuzu.
second, *a.*	III. isibini.
to see, *v. n.*	uku bona.
seed, *s.*	imbeu.
to seize, *v. a.*	uku bamba.
to send, *v. a.*	 tuma.
to separate, *v. a.*	ukw ahlula, yahlula.
serpent, *s.*	inyoka.
servant, *s.*	isicaka.
to serve, *v. a.*	uku konza.
service, *s.*	inkonzo.
seven, *a.*	sixenxe.
to sew, *v. a.*	uku tunga.
shade, *s.*	umtunzi.
to shake, *v. a.*	uku zamazamisa.
to shake, *v. n.*	 zamazama, or gcan-gcazela.
to shame, *v. a.*	 thlazeka, or danisa.
shame, *s.*	ithlazo, or idano.
sharp, *a.*	III. i-bukali.
to sharpen, *v. a.*	uku lola.
to shave, *v. a.*	 guya.
she, *pro.*	yena.
shield, *s.*	ikaka.
to shine, *v. n.*	uku kazimla.
shoe, *s.*	isihlangu.

To shoot, *v. n.*	uku dubula.
short, *a.*	III. i-mfutshane.
shoulder, *s.*	umkono.
to show, *v. a.*	uku bonisa.
to shut, *v. a.*	 vala.
to shut, *v. n.*	 valeka.
side, *s.*	icala.
upper side, *ad.*	enthla.
on one side, *ad.*	gxami.
sign, *s.*	upau.
sin, *s.*	isono.
to sing, *v. n.*	uku vuma.
to sink, *v. a.*	 tshonisa.
to sink, *v. n.*	 tshona.
to sit, *v. n.*	 thlala.
six, *a.*	XI. zi-ntandatu.
sixteen, *a.*	ishumi e li-nantantu.
skin, *s.*	isikumba.
to skin, *v. a.*	uku thlinza.
slave, *s.*	ikoboka.
to slay, *v. a.*	uku rxela.
to sleep, *v. n.*	 lala gobutongo
to slip, *v. a.*	 teleza.
to slip, *v. n.*	 telela.
small, *a.*	III. i-ncinane.
to smell, *v. n.*	uku nuka.
to smell, *v. a.*	 ioja.
to smelt, *v. a.*	 nibilizkisa.
smoke, *s.*	umsi.
snuff, *s.*	igwada.
to snuff, *v. a.*	uku tshiya.
sod, *s.*	igada.
soft, *a.*	III. i-tambile.

Some, *a.*	inxenye.
son, *s.*	unyanya.
song, *s.*	iculo.
sorrow, *s.*	usizi, or ubuhlungu.
sorrowful, *a.*	I. u lusizi, or u bubuhlungu.
sort, *s.*	uhlobo.
soul, *s.*	umpefumlo.
sound, *s.*	isitonga.
to sound, *v. n.*	uku thlokoma.
soup, *s.*	umhluzi.
sour, *a.*	III. i-mungcu.
to sow, *v. a.*	uku thlwayela.
spade, *s.*	umhlagulo.
to speak, *v. a.*	uku teta.
to speed, *v. a.*	 nxamisa.
speed, *s.*	amendu.
to spell, *v. a.*	uku spelisha.
to spill, *v. a.*	 palaza.
to spill, *v. n.*	 palala.
to split, *v. a.*	 canda.
to split, *v. n.*	 candeka.
spirit, *s.*	umoya.
departed spirit, *s.*	umshulugo.
to spoil, *v. a.*	ukw onakalisa, yonakalisa.
to spoil, *v. n.*	 onakala, yonakala.
spoiled, *a.*	III. y-onakalo.
to sport, *v. n.*	uku thlala.
spring, *s.* (one of the four seasons,)	inhlokohlazi.
to stab, *v. a.*	uku gwaza.
staff, *s.*	umsimelelo.
stake, *s.*	isibonda.

To stand, *v. n.*	uku ma yima.
star, *s.*	inkwenkwezi.
to startle, *v. a.*	uku tusa.
to startle, *v. n.*	 tuka.
state, *s.*	ukumila.
to steal, *v. a.*	uku ba yiba, or
	 bada.
to stick, *v. n.*	 camatela.
to stink, *v. n.*	 nuka.
to stir, *v. a.*	 zamazamisa.
stomach, *s.*	isisu.
stone, *s.*	ilitye.
to stop, *v. a.*	uku tintela.
to stop, *v. n.*	 ma yima.
storm, *s.*	isipango.
stranger, *s.*	umsemzini.
strength, *s.*	amanthla.
to suffice, *v. n.*	ukw anela, yanela.
to strive, *v. a.*	uku zamana nento.
to stray, *v. n.*	 lathleka.
strong, *a.*	I. u namanthla.
sun, *s.*	ilanga.
to suppose, *v. n.*	uku tandabuza.
to surprise, *v. a.*	 baqa.
to swallow, *v. a.*	 gyinya.
to swear, *v. n.*	 funga.
to sweat, *v. a.*	 bilisa.
to sweat, *v. n.*	 bila.
to sweep, *v. a.*	 tshiyela.
sweet, *a.*	III. i-mnandi.
to swell, *v. n.*	uku dumba.
swift, *a.*	I. u namendu.
to swim, *v. n.*	uku dada.
to swing, *v. n.*	 lengalenga.

Swollen, *a.* III. i dumbile.
sword, *s.* irele.
to sympathize with, *v. a.* uku kuza, or camagusha.

T.

Table, *s.* itafeli.
tail, *s.* umsila.
to take, *v. a.* uku tabata.
take away, ... susa.
take down, ... tula.
to take from, (by force,) panga.
to take from, (to receive,) ukw amkela, yamkela.
to take heed, uku lumkela.
to take in, ... genisa.
to take off, ... funqula.
to take out, ... kupa.
to take part of, ... tabata inxenye, or suba.
to take, *v. n.* to have a tendency to, ... tshalela.
to take after, ... fuza; as, Lo 'mtwana *uya fuza* uyise; That child takes after his father.
tale, *s.* imbali.
to talk, *v. n.* uku teta.
to taste, *v. a.* puza.
to tattle, *v. n.* tetateta.
tea, *s.* iteya.
to teach, *v. a.* uku fundisa.
teacher, *s.* umfundisi.
tear, *s.* inyembeza.
to tear, *v. a.* uku razula.

To tear, *v. n.*	uku razuka.
to tell, *v. a.*	 xela.
ten, *a.*	ishumi.
to terminate, *v. a.*	uku gqiba.
to terminate, *v. n.*	 pela.
to thank, *v. a.*	 bulela.
thanks, *s.*	umbulelo.
that, *pro.*	oko.
their, *pro.*	III. yabo.
there, *ad.*	kova.
therefore, *conj.*	kungoko, or goko, or gako oko.
then, *ad.*	oko.
they, *pro.*	bona.
thief, *s.*	isela.
thing, *s.*	into.
to thieve, *v. a.*	uku bada.
to think, *v. n.*	 kumbula.
third, *ad.*	III. isitatu.
to thirst, *v. n.*	uku xanwa.
thirty, *a.*	amashumi matatu.
thirteen, *a.*	ishumi e li-natatu.
this, *pro.*	oku.
thou, *pro.*	wena.
though, *conj.*	nangona.
thought, *s.*	inkumbulo.
thousand, *a.*	iwaka.
to thrash corn, *v. a.*	uku bula.
thread, *s.*	usinga.
three, *a.*	XI. zi-ntatu.
to throw with force at a thing, *v. a.*	uku gibisela.

To throw gently to a person, *v. a.*	uku jula.
to thunder, *v. n.*	 duduma.
thunder, *s.*	ukududuma.
thus, *ad.*	'jalo.
tick, (an insect,) *s.*	umkaza.
to tie, *v. a.*	uku nxibelela.
tiger, *s.*	ingwe.
tune, *s.*	ixesha.
to tire, *v. a.*	uku diniswa.
to tire, *v. n.*	 dinwa.
together, *ad.*	kunye, or 'downye.
to toil, *v. a.*	uku sebenza.
tongue, *s.*	ulwimi.
tool, *s.*	impahla.
tooth, *s.*	izinyo.
to toss, *v. a.*	uku jula.
to touch, *v. a.*	 pata.
tough, *a.*	III. i-lushica.
town, *s.*	umzi, or isixeko.
to trade, *v. a.*	ukw anana, yanana, or tenga.
trader, *s.*	umtengi.
to transgress, *v. a.*	uku qita.
transgression, *s.*	isiqito.
to tread, *v. a.*	uku nyatela.
treachery, *s.*	ubungcwango.
to tremble, *v. n.*	uku gcangcazela.
to triumph, *v. a.*	 vuyalela.
troop, *s.*	iqela.
to trouble, *v. a.*	uku kataza.
trouble, *s.*	inkatazo.
troubler, *s.*	umkatazi.

True, *a.*	III. i-nyanisile.
trust, *s.*	itemba, or itembiso.
truth, *s.*	inyaniso.
truly, *ad.*	genyaniso.
trumpet, *s.*	ixolongo.
to try, *v. a.*	uku linga.
to turn, *v. a.*	 guqula, or jikisa.
to turn, *v. n.*	 guquka, or jika.
twelve, *a.*	ishumi e li-nambini.
twelfth, *a.*	III. e selishumi e li-nambini.
twenty, *a.*	amashumi mabini.
to twist, *v. a.*	uku jikisa.
two, *a.*	XI. zi-mbini.

U.

Ugly, *s.*	III. i-mbi.
unawares, *ad.*	gokubaqa.
to unbind, *v. a.*	uku kulula.
uncleanliness, *s.*	ubuncola.
unconverted, *a.*	I. o geka guqukiyo.
to uncover, *v. a.*	uku vula.
to make manifest,	 tyela.
under, *prep.*	pantsi.
to understand, *v. n.*	uku qonda.
to undress, *v. a.*	 susa ingubo.
unloose, *v. a.*	 cumbulula.
unite, *v. a.*	 bandakanya.
upper side, *ad.*	enthla.

V.

Vein, *s.*	umtambo.
to vex, *v. a.*	uku qumbiso.

Victuals, *s.*	ukutya.
villain, *s.*	ingcwango.
to visit, *v. a.*	uku thlelela.
voice, *s.*	ilizwi.
to vomit, *v. a.*	uku thlanza.

W.

Waggon, *s.*	inqwelo.
waggon-wheel, *s.*	
hind-wheel,	umlenzi wenqwelo, (*literally*, the leg of the waggon.)
fore-wheel,	umkono wenqwelo, (*literally*, shoulder of the waggon.)
to wake, *v. a.*	uku vusa.
to wake, *v. n.*	 vuka.
to walk, *v. a.*	 hamba.
wall, *s.*	udongwe.
to want, *v. n.*	uku swela.
to wish for,	 funa.
war, *s.*	imfazwe.
warm, *a.*	III. i-fudumele.
to warm, *v. a.*	uku fudumeza.
to warm, *v. n.*	 fudumela.
to warn, *v. a.*	 yala.
to wash, *v. a.*	 thanza.
wasp, *s.*	unomeva.
water, *s.*	amanzi.
weak, *a.*	III. inge namanhla.
to wear, *v. a.* (as clothes,)	ukw ambata, yambata.
to weary, *v. a.*	uku dinisa.

Weary, *a.*	I. u diniwe.
to weep, *v. n.*	uku lila.
well, *ad.*	kulungile.
to wet, *v. a.*	uku netisa.
to be wet, *v. n.*	 neta.
wet, *a.*	III. i netile, or i semanzi.
wheat, *s.*	inqolowa.
where ? *ad.*	pina ?
wherefore, *conj.*	kungoko, or goko, or gako oko.
wherefore ? *conj.* (interrogatively)	ganina ? or gatuba nina ?
white, *a.*	III. i-mhlope.
will, *s.*	intando.
wind, *s.*	umoya.
wing, *s.*	ipiko.
to wipe, *v. a.*	uku sula.
winter, *s.*	ubusika.
wisdom, *s.*	ubulumko.
wise, *a.*	I. ul umkile,or u nokwazi.
witch, *s.*	iqwirakazi.
wizard, *s.*	iqwira.
within, *ad.*	pakati.
without, *ad.*	panhle.
to witness, *v. a.*	uku nqinela.
witness, *s.*	inqina.
woman, *s.*	umfazi.
women, *s.*	abafazi.
to wonder, *v. n.*	uku telenqa.
wood, (for fire,) *s.*	inkuni.
to work, *v. n.*	uku sebenza.
worm, *s.*	inunu.
to write, *v. n.*	uku bala.

Y.

Year, *s.*	umnyaka.
yellow, *a.*	III. i-lubelu.
yes, *ad.*	ewe.
you, *pro.*	nina.
young, *a.*	I. u-mtsha.
young man, *s.*	umfana.
young woman, *s.*	inkazana.
youth, *s.*	ubutsha.

PHRASE-BOOK.

A.

Add one bundle more,	yongeza inyanga i be-nye.
add this thing to that,	yongeza u thanganise le 'nto naleya.
act with caution,	yenza gakuthle.
after all that I have done,	pezu kwonke di kw enzileyo.
after that return again,	emva lo 'nto u ze u buyabuye
a little man,	umtu o-mciname.
alarm the people, and gather them together,	vusa abantu u ba hlanganise.
all the people are flying,	bonke abantu baya saba.
all the cattle are gone,	zi mkile zonke inkomo.
all my cattle are dead,	zonke inkomo zam zi file.
a swift horse,	ihashe e li-namendu.
atone for your crimes,	thlaulela izono zako.
ask what time it is,	buzela ixeshana.
ask help of that man,	cela uncedo kwa lo 'mtu.
awake and rouse yourself,	vuka u zishukumise.
a bad man,	umtu o kohlakileyo.
a good horse,	ihashe e li lungileyo.
a bad thing,	into e-mbi, or, into e-koklakeleyo.
a long distance off,	indau e-kude.

All my friends are dead, zonke izihlobo zam zi file.
all my friends have forsaken me, zonke izihlobo zam zi dilathile.
are the cattle in the kraal? inkomo zi sebuthlantini yinina?
all the days of my life, zonke imini zokupila kwam.
are you ready then? uya lungelenake?
all men are sinners, bonke abantu ba gaboni.
a tough stick, intonga elushica.
are they coming or not? baye za yinina?

B.

Bad laws are a disgrace to a nation which has them, amasiko a kohlakileyo a lithlazo kuso isizwe e sinawo.
bake the bread, yoja isonka.
beads which are dear, insimbi intengo yazo enkulu.
beat the dog, beta inja.
beat the child, beta umtwana.
beer which has strength, utyalwa o buannam thla.
begin now, then, qala kalokunje.
believe in God, kolwa ku-Tixo.
bend the stick, gobisa intonga.
bend your body, toba umzimba.
beneath the table, pantsi kwe tafele.
beneath the mountain, pantsi kwe ntaba.
betray not your friend, unga ncetezi umhlobo wako.

Between the houses,	pakati kwe zinthlu.
between the chairs,	pakati kwe zistolo.
beware of that thing,	lumkela lo 'nto.
beware of sinning,	lumka ningo ni.
beware of evil deeds,	lumkela imikwa e kohla-kileyo.
bind the rushes,	bopa imizi.
bleed me in the arm,	kau diqapule engalweni.
boil the potatoes,	peka inqoba.
boil the meat,	peka inyama.
boil the water,	bilisa amanzi.
boys love play,	amakwenkwe aya tanda ukufeketa.
borrow the barrow,	boleka inqwelwana.
borrow the spade,	boleka umhlagulo.
borrow a horse,	boleka ihashe.
bread is good,	isonka simnandi.
break the stick,	yapula intonga.
break the vessel,	qekeza isitya.
break through here,	qoboza apa.
bring the child here,	zisa umtwana apa.
bring the horse,	zisa ihashe.
bring the calves,	zisa amatoli.
bring the chairs,	zisa isitolo.
bring the spade to me,	zisa umhlagulo kumi.
bring the pot,	zisa imbiza.
bring the stones,	zisa amatye.
bring the bricks,	zisa isitena.
bring the mortar,	zisa udaka.
bring the knife,	zisa isitshetshe.
bring the gun,	zisa umpu.
bring the grass,	zisa ingca.
bring the rushes,	zisa imizi.

Bring the reins,	zisa intambo.
bring the oxen,	zisa inkabi.
bring home the cattle,	godusa inkomo.
bring fire here,	zisa umlilo apa.
bring the poles,	zisa isibonda.
brush the house,	thiyela inhlu.
build a house here,	yaka inhlu apa.
burn charcoal,	yenza amalathla.
burn the grass,	tshisa ingca.
bury the dead,	ncwaba aba fileyo.
buy the grass,	tenga ingca.
buy the wood,	tenga inkuni.

C.

Call the dog to me,	biza inja kumi.
call the men,	biza amadoda.
call the children that they go home,	biza insapo zi goduke.
calm your hearts,	zolisa inkhliziyo zenu.
can you help me?	unga dincedana?
catch a fowl,	bamba inkuku.
catch the oxen,	bamba inkabi.
choose from these cattle,	nyula kuzo ezinkomo.
chop, or cleave, the wood,	canda inkuni.
clean the house, (with water,)	thlanza inhlu.
clean your hands,	thlanza izanthla zenu.
clothe yourself,	vatisa ingubo zako.
collect the cattle,	buta inkomo.
come hither,	yiza apa.
come and receive your money,	yiza wamkela imali zako.
comfort the child,	tutuzela, or kuza umtwana.

Commence at once then,	qalake kalokunje.
condemn not the innocent,	unga ba gwebi abangenatyala.
converse on good things,	ngcokolo gazo izinto e zi lungileyo.
convey this thing there,	yisa lo 'nto gapiya.
cook the food,	peka ukutya.
cook the meat,	peka inyama.
cool the water,	dambisa amanzi.
correct the child,	tetisa umtwana.
correct that mistake,	lungisa e so siposo.
cover these things,	beka into pezu kwe zi zinto u zi gubungele.
covet not the thing of another,	unga zi qwenela izinto zomnye umtu.
cut in two,	qamla kubini.
cut bushes for fencing the cattle-fold,	gaula amhlahla uku biya ubuhlanti.
cut bushes for wattling,	gaula impingelo uku pingela.

D.

Death is an awful thing,	ukufa ku yinto e yoyikekayo.
death is appointed unto all men,	ku miselwa ku bantu bonke ukufa.
debate one with the other,	pekisanani.
deceive no man,	unga kohlisi umtu.
a deep place,	indau e yinzulu.
you defile that thing,	uya yi ncolisa lo 'nto.

Desire good things,	u ze u zi nqwenela izinto e zi lungileyo.
despise no man,	unga gxeki umtu.
you disgrace me before the people,	uya di hlazeka ebantweni.
divide the meat,	yaba inyama.
divide the cattle,	yaba inkomo.
do what I tell you,	yenza into e di ku xelayo.
do not talk so loud,	tutu ungaxokozeli.
the dogs are running,	inja ziya baleka.
drag that thing,	rola lo 'nto.
you dream,	uya pupa.
drunkenness is a disgrace to a man,	ukunxila ku lihlazo lo 'mtu.
does the water boil?	amanzi aya bilana?
draw bushes,	rola amahlahla.

E.

Eat your food,	yitya ukutya kwako.
enlarge your house,	yandisa inhlu yako.
enlarge the cattle-fold,	yandisa ubuhlanti.
excuse not yourself thus,	unga zilandula gaka.

F.

Faith is the gift of God,	ukolo lu kukupa kuka-Tixo.
fear to commit sin,	yoyikani ukwenza izono.
feed the hungry,	thlisani aba lambileyo.
feed the horses,	nika ukutya ku 'mahashe.
feed the child,	nika umtwana ukutya.
fence the gardens,	biya amasimi.
fill the basket,	zalisa isitya.
find (seek for) the cattle,	funa inkomo.

Where did you find it?	na yi fumana pina?
fire burns,	umlilo uya tshisa.
fold the clothes,	songa ingubo.
follow me,	u dilandele.
follow that which is good,	landela oku ku lungileyo.
ford the river,	wela umlambo.
forget not what I say,	unga libali oku di tetayo.
you frighten me very much,	uya d 'oyikisa kakulu.
friday is the sixth day of the week,	Ifliday i yimini yesitandatu.
the fur is coming off,	uboya buya suka.
for how long will you wish to hire me?	uya funa ukuba di ku konza umgama ongakana nina?
for what purpose are you doing that?	uya kwenzela nina oku?

G.

Gallop the horse,	palisa ihashe.
gather the stones here,	buta amatye apa.
gather yourselves together in the house,	ni ze ni zithlanganise enhlwini.
get the horses home,	godusa amahashe.
get the waggon ready to start,	ni yi lungisele uku mka inqwelo.
give me a present,	di basele.
give me those things,	nikela kumi e zi zinto.
give me a cow,	'di pe inkomo.

Give me that thing,	'dipe leyo 'nto.
go and drive the calves away,	hamba u gxote amatoli.
grind the corn,	sila amazimba.
grind the Indian corn,	sila umbona.
grind the axe,	lola izembe.

H.

Hang the meat here,	xoma inyama apa.
it hangs in the air,	kuya lengalenga emoyeni.
have you a wife?	u nomfazi yinina?
heal the wound,	polisa inxeba.
heap up the stones,	fumba amatye.
help the needy,	nceda aba swelayo unceda.
help me speedily,	u z u di ncede emsinyani.
hide yourself,	hamba u zimele.
hide that thing here,	fihla leyo 'nto apa.
hold your peace,	tutu unga teti.
hold that man,	bamba lo 'mto.
hold this thing,	bamba le 'nto.
hold on there,	bambelela kona.
horses are swift,	amahashe a namendu.
how are your friends?	zi jani izihlobo zako?
how will you act then?	notininake?
how many men?	amadoda ma gapina?
how did God make all things?	wa tinina U-Tixo uku zi dala zonke izinto?
how many children have you?	u yinsapo zi gapina?
how came they hither?	ba tinina uku za apa?
how long time?	umgama o gakananina?

How many months?	inyanga zi gapina?
hungry men,	Amadoda a lambileyo.
how many weeks?	icawa zi gapina?

I.

Idle people are always poor,	abantu aba qenayo bangamahlempu gamaxa onke.
if I go, what shall I receive?	ukuba diya ya da diya kuzuza 'ntonina?
imitate those who are good,	xelisa abo ba lungileyo.
imitate that man,	xelisa lo 'mto.
immediately he departed,	we mkake geloxesha.
impede me not,	unga di libalisi.
increase your cattle,	yandisa inkomo zako.
inquire of the captain,	buza enkosini.
inquire for that thing of John,	buzela ku John leyo 'nto.
it rains heavily,	ku yana kakulu.
it is heavy,	ku nsima.
it was said,	kwa tshiwo.
it hails,	ku yana amatye.
I do not know,	hai andazi.
I gave a cow for that thing,	da rolela lo 'nto inkomo.
I have already said so,	sendi tshilonje.
I want one shilling,	diya funa ishilinga.
I want sixpence,	diya funa isiksepenisi.

I want one shilling and sixpence,	diya funa ishilinga nesksepenisi.
I want work,	diya funa umsebenzi, or diya funa inkonzo.
I shall want you one year,	diya kufuna inyanga zi lishumi e li nambini.
I want you to herd my cattle,	diya ku funa ukw alusa inkomo zam.
I say, you man,	wa umfundini.
I want you to fetch water,	diya kufuna uku ka amanzi.
I come from thence,	di vela kona.
I am come hither,	diya hambela kwalapa.
I want you,	diya ku funa wena.
I want the mistress of the house,	diya funa imistres yalo 'nthlu.
I seek the master,	diya funa inkosi.
I want round buttons,	diya funa amaqula.
I want flat buttons,	diya funa amaqosha.
I want beads,	diya funa insimbi.
I want iron,	diya funa isingciti.
I want brass wire,	diya funa ucingo.
I want a karosse,	diya funa ingubo.
I want a pot,	diya funa imbiza.
I want red clay,	diya funa imbola, (or icitywa.)
I want a hoe,	diya funa ikubo, (or igaba.)
I want tobacco,	diya funa icuba.
I am eating,	di satya.
I am talking,	di sateta.

I am listening,	di sa pulapula.
I shall return just now,	diya ku buya kwa kalok-unje.
I shall return to-morrow,	diya ku buya gumso.
I shall arrive the day after to-morrow,	diya k fika gumsomnye.
I will return again,	do buya di buye.
I am coming,	diye za.
I am hungry,	di lambile.
I do not want that thing,	andi funi lo 'nto.
I want sour milk,	diya funa amasi.
I want sweet milk,	diya funa ubisi.
I will not come then,	andi sayi ku zake.
I will never return,	andi sayi ku buya napa-kade.
I will never do that,	andi so ze 'de nze oku.
I will not go,	hai andi yi.
I am thirsty,	di xaniwe.
I want you,	diya ku funa wena.
I am ill,	diya fa.
I have no children,	andi na nsapo, or andi nabantwana.
I have four children,	di nabantwana bane.
I do not know thee,	andi kwa zi wena.

J.

Join these things into one,	bandakanya e zi zinto zi be nye.
judge (or condemn) not the innocent,	unga gwebeli aba ge na-tyala.

Just as I arrived, that thing happened, ekufikeni kwam kwahla lo 'nto.
just as you please, gentando yako.

K.

Kill (slaughter) the ox, rxela inkabi.
kindle a fire, pemba umlilo.
knock at the door, qonqota elucangweni.
knowledge is a good thing, ukwazi ku yinto e lungileyo.

L.

Lament on account of your sins, lilela izono zenu.
lash the oxen, bexesha inkabi.
lay it down here, lalisa apa.
lead the oxen, kokela inkabi.
lean not there, unga mi apo, or musa 'kwayama kona.
learn your book, funda incwadi yako.
leave that thing alone, yeka lo 'nto.
leave it here, shiya apake.
leave (forsake) these customs, yeka lamasiko.
let me come in, ma-di gene.
lie not at all, ungenzi ulwimi nakanye.
lift that thing up, funqula leyo 'nto.
listen to your teacher, pulapula ku mfundisi wako.
load the waggon, layisha inqwelo.
loose the oxen, tukulula inkabi.

Love not sin,	unga tandi izono.
look at the child,	kangela umtwana.
light the fire,	pemba umlilo.
look at that thing,	kangela ku lo 'nto.
let us be going,	hamba si hambe.
let me buy your horse,	ma-di tengele ihashe lako.

M.

Make peace one with another,	yenzani uxolo pakati kwenu.
you make me a liar,	uya ndenzi ixoki.
mark the cattle,	paula inkomo.
marvel not at this,	ungamati goko.
meditate on good things,	camanga gezinto e zi lungileyo.
mercy is with God,	ububele bu kuye U-Tixo.
mingle these things,	pitikeza e zi zinto.
months and years soon pass away,	inyanga neminyaka, ziya hlula emsinya.
move that thing out of the way,	susa lo 'nto.

N.

Nail it here,	betelela apa.
narrate the news,	shumayela indaba.
new oxen,	inkabi e zi-ntsha.
nine articles,	izinto zi litoba.
now is the time,	lixesha kaloku.
now is the time at which they work,	ku xa ba sebenzayo kaloku.

Now when he had spoken,	kekaloku akuba ebe tetile.
number the people,	bala abantu.
number the sheep,	bala amagusha.
no, they are not very numerous,	hai azi ninzi kodwa.
no man can say so,	aku ko umtu o ga tshoyo.

O.

Obey your parents,	pulapula ilizwi lonyoko neloyise.
observe what I say,	gqala oku 'di kutetayo.
open the door,	vula ucango.
our cattle,	inkomo e za kuti.

P.

Part (disentangle) the string,	cumbulula intambo.
peace is a good thing,	uxolo lu yinto e lungileyo.
peg out the hide,	betelela isikumba.
preserve that thing,	londoloza lo 'nto.
plaster the house,	tyabeka inhlu.
play with the child,	thlala nomtwana.
you please me,	uya di vuyisa.
pour out the water,	palaza amanzi.
pour in the water,	galela amanzi.
prepare to meet thy God,	u zilungisela uku thlangana no-Tixo wako.
prepare the waggon for starting,	lungisela uku mka inqwelo.
present me with a gift,	di basele.
pursue the thieves,	putuma amaseli.

Put out (extinguish) the fire,	cimisa umlilo.
put the cattle in the fold,	genisa inkomo ebuthlanti.

R.

Race the horses,	palisa amahashe.
raise that thing,	misa lo 'nto.
read your book,	funda encwadeni yako.
reason in your heart,	telekelela enkhlizweni yako.
receive that thing,	yamkela lo 'nto.
reform your ways,	lungisa ukwenza kwako.
relate the news,	shumayela indaba.
release the man from work,	kulula lo 'mtu emsebenzini.
remove yourself,	kwelela.
remove that thing,	susa lo 'nto.

S.

Save your life,	sindisa ubomi benu.
saw this block,	sarisha lo 'mti.
saw this plank,	sarisha le 'plank.
seize that man,	bamba lo 'mtu.
send your servant,	tuma isicaka sako.
send me the news,	tuma indaba kumi.
serve God in truth,	konza U-Tixo genyaniso.
sew your garments,	tunga ingubo zako.
shake the sack,	futulula inxowa.
a sharp knife,	isitshetshe e si nobukali.
sharpen the axe,	lola izembe.
show it here,	bonisa apa.
sin not,	u goni.

Sit here, hlala apa.
sell me your cows, u di tengele imazi zako.
skin the beast, thlinza inkomo.
say, I will come, yiti do za.
shut the door, vala ucango.
slay a sheep, xrela igusha.
smelt the iron, nyibilikisa intsimbi.
some contend still, inxenye isapika.
sow the corn, thlwayela amazimba.
spades are good to dig with, imihlaugulo i lungile ukulima.
speak slowly, teta kuthle.
split the wood, canda inkuni.
stand here, yima apa.
sweep the house, tshiyela inhlu.
sympathize with me, kuza mina.

T.

Take the water, tabata amanzi.
take the horse, bamba ihashe.
take the child, tata umtwana.
take away that thing, susa lo 'nto.
take away the dirt, susa umhlaba.
take away the mud, susa udaka.
take home the children, godusa abantwana.
take off the lid, susa isiciko.
take three quarts of corn for the horses, subela amahashe ibekile yama.
take care of the horse, zimba zi-be ntatu yalusa ihashe.

Talk not so loud,	ninga xokozeli.
teach the children,	fundisa abantwana.
this is the way,	nanso inhlela.
toss it here,	ka u yi jule apa.
tread lightly,	nyatela kuthle.
try again then,	linga kanjakoke.
turn from your sins to God,	guqula ezonweni u bekele ku-Tixo.
twist a rope,	pota intambo.
two men,	amadoda mabini.
take care of the child,	gcina umtwana.
take care you do not fall in,	lumka unge yeli.
take care of yourself,	u zingcinele.
the sun is already risen,	ilanga li seli pumile.
the sun is going down,	ilanga liza-'kutshona.
the sun is set,	ilanga li tshonile.
the present month,	inyanga e koyo.
the last month,	inyanga e sandul ukuhlula.
the new moon,	inyanga e sanduluku twasa.
the coming moon,	inyanga e zaku twasa.
that is my way or manner,	lisiko lam oka.
the stars are many,	inkwenkwenzi zi ninzi.
the water is running over,	amanzi aya palala.
the horses are away,	amahashe a kako.
the cattle are not here,	azi ko inkomo apa.
there is no water,	amanzi a kako.
the cattle are in the cultivated land,	inkomo zi semasimini.

The cattle are out of the fold,	inkomo zi pumile ebuthlanti.
the cattle are numerous,	inkomo zi-ninzi.
that thing is given into your care,	le 'nto i bekiwe ezanthleni zako.
the horse is owned,	ihashe li fanisiwe.
the fire is gone out,	umlilo li cimile.
the house is burning,	inhlu i yatsha.
the captain calls you,	inkosi iya ku biza.
the ground is hard,	umhlaba o lu-kuni.
the vessel leaks,	isitya siya vuza.
the ground is soft,	umhlaba u tambile.
the people are coming,	abantu baye za.
the pain is great,	ubuhlungu bu-kulu.

U.

Unbind the cord,	tukulula intambo.
uncover the goods,	tyela impahla.
under the table,	pantsi kwetafeli.
understand what I say,	qonda o ku di tetayo.
understand that perfectly,	qibela uku qonda oko.

W.

Wake not the child,	unga vusi umtwana.
walk round there,	jikela apiya.
weary not yourself,	unga zidiniswa.
well, and what then ?	ku naninake oku ?
where are you going ?	uya gapina ?
whence come you ?	u vela pina ?

Where are your friends?	izihlobo zako zi pina?
where are the horses?	amahashe a pina?
where are the cattle?	inkomo zi pina?
where are the people belonging to this place?	abantu ba lo 'mzi ba pina?
where are the tools?	impahla zi pina?
where did you see them?	u ba bone pina?
what did he say then?	wa ti ninake?
what do you want?	u funanto nina?
what do you want me for?	uya di funela nina?
what do you want for that grass?	lo 'ngca i funa nina?
what do you want for the basket?	isitya si funa nina?
what do you want for that mat?	o lu kuko lu funa 'nto nina?
what wages do you want?	inkonzo yako i yaku mela 'nto nina?
wash the spade,	thlanza umhlagulo.
wash the bucket,	thlanza isitya.
wash the bason,	
wash the cup,	
wash your face,	thlamba ubuso bako.
wash your hands,	thlamba izanthla zenu.
wash the clothes,	thlanza ingubo.
wash the child,	thlanza umtwana.
what do you want here?	uya funa nina apa?
where is that man gone?	lo 'mto nyile pina?
where is the water?	a pina amanzi?
where is the captain?	inkosi i pina?
where are the men?	amadoda a pina?
where is the money?	imali zi pina?
where are the sacks?	inxowa zi pina?

Where is the thing to fetch water in?	into yoku ka amanzi i pina?
we are come to receive our wages,	si zile uk w amkela umvuzo wetu.
what is your name?	igama lako li gubanina?
what is the name of that thing?	igama lalo 'nto li gubanina?
what is the matter with you?	u nanina?
what are you doing?	we nza nina?
where are you ill?	u nendau ni?
what are you thinking about?	uya kumbula ganina?
what are you musing about?	uye nza ingcingani ganina?
where is your wife?	umfazi wako u pina?
where are your children?	abantwana bako ba pina?
where have you been?	ubuyile pina?
whom did you see there?	wa bona ba nina kona?
when are you coming?	uya kuza ni nina?
when are you going to move yourself?	uya ku zishukumisa ni nina?
when will you leave?	uya kumka ni nina?
will you not come then?	aku zi nake?
when did you arrive?	wa fika xa ni nina?
where is my hat?	umqwazi wam a pina?
where is my stick?	intongo yam i pina?
where is my jacket?	ibatyi yam i pina?

Where are the dogs?	inja zi pina?
where is your house?	inhlu yako i pina?
where is the path?	i pina inthlela?
where have you left the child?	u m shiye pina umtwana?
where have you left the horse?	u li shiye pina ihashe?
where have you left the cattle?	u zi shiye pina inkomo?
what are you looking for?	uya kangela nina?
when will you return?	uya ku buya nina?
where are you going with that thing?	u yi sa pina lo 'nto?
where is the milk-bucket?	itunga li pina?
what are you peeping here for?	uya lunguzela nina apa?
we are not accustomed to those manners,	asi wa qeli la 'masiko.
wattle this house,	pingela lo 'nhlu.
which is the path?	inthlela i yi pina?
whither does this path lead?	lo'nthlela iya kokela pina?
we are lost,	silathlekile.
we are yet alive,	si sahleli, (or si sahla ubomi betu.)
we are yet in health,	sisapilile.
who owns the horse?	ihashe li faniswa gubani-na?

Y.

You are called by your father,	uya biswa go-yithlo.
you startle me,	uya di tusa.

Your face is dirty,	ubuso bako bu ncolile.
your hands are dirty,	izantha zako zi ncolile.
your wages shall be four rix-dollars per month,	uya ku zuza i-rix-dollar zibene genyanga inye.
your wages shall be two cows for twelve moons,	uya ku zuza imazi zi be zi-mbini, genyanga zi li shumi e li nazi mbini.
your laws are good,	amasiko enu a lungile.
your laws are bad,	amasiko enu a kohlakile.
your heart is hard,	inkhliziyo yako i lukuni.
your heart must be changed,	inkhliziyo yako i fanela ukuba i guqulwe.
your thoughts are evil,	inkumbulo zako zi kohle-kile.
you disgrace me,	uya di hlaza.

END OF THE PHRASE-BOOK.

EXERCISES

ON

BOYCE'S KAFFIR GRAMMAR.

BY W. J. DAVIS.

I. EXERCISES ON NOUNS.

1. *On Number.*

Write the plurals of

Umfazi; Woman.
Umtu; Man.
Inkwenkwe; Boy.
Inkazana; Girl.
Ilizwe; Country.
Ihashe; Horse.
Inkunzi; Bull.
Imazi; Cow.
Udadi; Sister.
Isicaka; Servant.
Unomeva; Wasp.
Usapo; Child.
Ulwanthle; Sea.
Upau; Sign.
Umlambo; River.
Ubuso; Face.
Ukutya; Food.

2. *On the Genitive Case.*

Supply the genitive in the following sentences :—

Inhlu inkosi ; House of the captain.
Umtu ilizwe ; Man of the country.
Umqwazi John ; Hat of John.
Idadi umlambo ; Duck of the river.
Inkosi William ; William's captain.
Umlambo ulwanthle ; River of the sea.
Isicaka Vadana ; Vadana's servant.
Isitya umfazi ; Basket of a woman.
Ulwanthle umhlaba ; Sea of the earth.
Ulunti inhlu ; Rod of the house.
Ubuso isicaka ; Face of the servants.
Amahashe ukumkani ; Horses of the king.
Umtu Pato ; Pato's man.
Izimvu Faku ; Faku's sheep.
Imiti ilizwe ; Trees of the country.
Intombi umfazi inkosi ; Daughter of the wife of the captain.
Inkosi abantu ama-Israel ; Captain of the people of Israel.
Ilizwi U-Tixo izulu ; Word of the God of heaven.
Ukufa U-Khristus U-Tixo ; Death of the Christ of God.

3. *On the Ablative Case of Nouns.*

(1.) Write the ablative of the following nouns :—

Inhlela ; Path.
Umtu ; Man.
Isitya ; Basket.
Inkohliso ; Deception.
Umhlambi ; Drove.
Intamo ; Neck.
Usapo ; A child.
Inkosi ; Captains.
I-Jerusalem ; I-London.
Umtu Clarkebury ; Man belonging to Clarkebury.

(2.) Supply the genitive in the following sentences, and place the nouns in the ablative:—

Inhlela inkomo; In the path of the cattle.
Umlomo amahashe; In the mouth of the horses.
Ilizwi U-Tixo; In the word of God.
Inkumbulo inkliziyo; In the thoughts of the heart.
Imicamango umpefumlo; In the meditations of the soul.
Ukuncokola Jane no John; In the conversation of Jane and John.

4.

Correct the following errors:—

Elizwini; In the world.
Esanhlweni; In the hand.
Enhlini; In the house.
Imlanjeni; In the river.
Esityini; In the basket.
Enkabini; In the ox.
Ebuseni; In the face.
Emlambeni; In the river.
Emlomeni; In the mouth.
Edakeni; In the mud.
Emtwini; Near the man.
Irini; At the Irini.

5. *On Nouns in Apposition.*

Supply the requisite forms to express in the following sentences, "which is," "who is," &c.:—

Isicaka igosa; The servant (who is) the favourite.
Umtu inkosi; The man (who is) the captain.
Igosa umtu; The steward (who is) the man.
Isitulu isicaka; The deaf person (who is) the servant.
Abasemzini inkosi; The strangers (who are) the chiefs.
Izihlobo amadoda; The friends (who are) the men.
Imitombo imilambo; The fountains (which are) the rivers.

6. *Farther Exercises on Nouns.*

By what are nouns distinguished in Kaffir?

How many prefixes are there to nouns?

Name them?

How are nouns classified?

How many declensions are there?

How many of those are singular?

How many are plural?

How many are both singular and plural?

Repeat the declensions with the distinguishing peculiarities of the nouns each contains.

How is the plural formed?

Repeat the changes which take place in declensions I. to VI., in forming their plurals.

What are the *exceptions* to the general rules for forming the plurals?

Repeat the euphonic letter of each declension beginning with the I.

How is the place of genders supplied in Kaffir as far as grammatical construction is concerned?

How many cases are there to a Kaffir noun?

Repeat them.

How is the genitive case formed?

Is there any difference in the forming of the genitive of a common noun, and one which is the name of a person?

How is the genitive formed when emphasis is required?

What is the ablative termination?

Is the initial vowel of nouns altered in the ablative?

What letters change in the ablative, and what are those changes?

How is the ablative of *places* formed?

How is the ablative formed when preceded by a pronoun?

How are the words,—by, with, through, also, & and, expressed when connected with nouns?

How are nouns placed in apposition?

How is the diminutive of nouns formed?

Are nouns ever personified in Kaffir?

How do the Kaffirs frequently personify words?

Why is but little attention to the gender of nouns necessary in Kaffir?

7.

Correct the following errors:—

Ukukanya bezulu; Light of heaven.
Abantu kwomhlaba; People of earth.
Umtu lobukulu; A man of consequence.
Ubumnyama kwobusuku; Darkness of night.
Inkomo, somtu; Cattle of the man.
Ilizwi yika Tixo; Word of God.
Imisebenzi zika Satan; Works of Satan.
Imilambo bomhlaba; Rivers of the earth.
Umti yomlambo; Tree of the river.
Ukutya somtwana; Food of the child.
Ubuso kwenkwenkwe; Face of the boy.
Inkosi yabantu; Captains of the people.
Ukuxolela bezono; Forgiveness of sins.
Umsindo buka Tixo; Wrath of God.
Utando ka Tixo; Love of God.
Inkumbulo yenkhliziyo; Thoughts of the heart.

Example of parsing Nouns.

Isitya somtu wasemampondweni; Basket of a man of Amamponda Land.

Isitya; A noun; why? Because it has a prefix,—isi, of the IV. declension, nominative case. What is its euphonic letter? S. How is its ablative case formed? Esityeni, the initial vowel being changed into e, and the final vowel into eni. How is its plural formed? By changing isi into izi, as izitya.

"*Somtu;*" A noun in the genitive case, governed by a noun of declension IV.

"*Wasemampondweni;*" A noun, ablative case, but governed in *the genitive case* by "*umtu,*" the noun preceding it implying that *umtu,* a person, is one belonging to Amamponda Land. (See Sec. III., No. 19, of the Grammar.)

II. EXERCISES ON ADJECTIVES.

1. *On Nouns used adjectively.*

Unite the following nouns, so that the second may qualify the first, supplying the words, *who has, which has,* &c.:—

Umtu ukwazi; A person (who has) knowledge.
Ibadi amendu; A deer (which has) speed.
Inkosi usizi; A captain (who has) sympathetic sorrow.
Isitulu amanhla; A deaf person (who has) strength.
Udaka inhlabati; Mud (which has) sand.
Umfula ingca; A valley (which has) grass.
Ubusika ingqeli; A winter (which has) cold.
Ukutya amanhla; Food (which has) strength.
Abantu inceba; People (who have) mercy.
Amahashe ubuncwangu; Horses (which have) vice.
Izimvu ukwekwe; Sheep (which have) scab.
Imilambo amatye; Rivers (which have) stones.
Abantu imipefumlo; People (who have) souls.

2. *On Numbers and counting.*

(1.) Supply the proper prefixes to the following numbers:—

Umtu nye; Ihashe nye; Isitya nye; Ubuso mbini ukuhlwa ne; Amahashe boxo abantu sixenuxe; Imibambo hlanu; Amadoda tatu; Umtu kuqala; Ilizwi sibini; Umhla sitatu; isitya sinye; Umhla sitandatu; Indau simboxo.

Tabata (*v. a.*) inkomo ntatu; Take three cattle.
Nika (*v. a.*) amaqula mane; Give four round buttons.
Amadoda mabini; Both men.
Inkomo ntatu; All three of the cattle.
Imiti tandatu; All six of the trees.
Nye umhla; Another day.
Umhla mbi; A different sort of a day.
Nye ilizwi; Another word.

Ilizwi mbi; Another word of a different description.
Nye ilizwe; In another country.
Nye inhlu; In another house.
Inhlu mbi; Another sort of a house.
Nye inhlu; Another house.

(2.) Correct the following errors :—

Ilizwi e-nye; One word.
Ingubo omabini; Two cloaks.
Amahashe zinhlanu; Five horses.
Abantu mabini; Two people.
Inkosi ba-bini; Two captains.
Inkunzi e linye; One bull.
Imazi libe li-nye; Cow, let it be one.
Izibani mabini; One candle.
Enye isitya; One basket.
Il-inye inyanga; One mouth.
Kwomye ilizwe; In another world.
Kwenye icala; On the other side.
Ubuso o ku-bini; Two faces, or faces which are two.
Izanhla o zi-bini; Two hands, or hands which are two.
Inkosi o-nye; One captain, or captain who is one.
Abantu a zi-ne; Four people, or people who are four.
Amakwenkwe o ba-bini; Two boys, or boys who are two.
Nanye ihashe; Not one horse.
Nabunye usapo; Not one child.
Nalinye indoda; Not one man.
Umtwana o sibini; The child who is the second.
Inkwenkwe e zi sihlanu; The boy who is the fifth.
Ilizwe yi-mbi; Another world of a different sort.

3. *Exercises on the comparison of Adjectives.*

(1.) Supply the comparative in the following sentences.

U lungile banye; Thou art more righteous than others.
Lo' mlambo umkulu lowo; This river is greater than that.

Inhlu e-nkulu leyo ; A house greater than that.
Intoinkulu kuzo zonke izinto ; A thing greater than all other things.

(2.) Supply the superlative in the following sentences :—

Umlambo o-mhlope ; A river which is very white.
Ihashe ; It is not merely a horse.
Ilangatya ; A flame which exceeds all others.
Umlambo ; A river which exceeds all others.
Umtu o-mkulu ; A man who is altogether great.

(3.) Correct the following errors.

Umtu e-mkulu ; A great man.
Ihashe o-mkulu ; A horse which is great.
Isitya e zi-mhlope ; A white basket.
Ityuwa e li-rara ; Salt which is bitter. (This noun follows the analogies of Dec. III.)
Inkosi a ba-kulu ; Great captains.
Umhlaba e solukuni ; Hard earth.
Imiti o lu-tshica ; Tough trees.
Isinciti e zi-lutshica ; A tough piece of iron.
Asi lilo inkosi ; It is not merely a captain.
Asi lilo isitya ; A basket which exceeds all others.
Asi babo inkosi ; Captains who exceed all others.
Asi bubo abantu ; They are not merely people.

Examples of the use of the different forms of the Personal Pronoun.

The following examples of the use of the different forms of the pronoun were omitted in the grammar ; but as they are calculated to facilitate the use of the pronouns in practice they are given here :—

(More extended examples will be given of the personal pronouns as connected with the verb.)

1. *Nominative Case, No.* 1.

When this nominative is used in connexion with adjectives, it gives emphasis to the same, and, moreover, distinguishes the pronoun from others; as:—

PER.		SING.
1.		Dimkulu *mina;* I am great *I.* (Implying that none are greater.)
2.		Umkulu *wena;* Thou art great *thou.*
(DEC.)		
3.	I.	Umkulu *yena;* He is great *he.*
	II.	Likulu *lona;* It is great *it.*
	III.	Inkulu *yona;* It is great *it.*
		&c. &c.

Nominative, No. 2.

These forms are used as the pronominal prefix of the adjective and verb. They will be seen prefixed to each tense of the verb, and also to the adjectives preceded by the relative pronoun, in the table of proper adjectives.

2. *Genitive Case.*

The forms of the genitive are used, with the euphonic letter of the noun preceding the genitive case of the pronoun prefixed, for the formation of the possessive pronouns; as:—

(DEC.)

I. Umtu w*ake;* His man, (referring to a person.)
III. Ihashe l*ayo;* Its horse.
IV. Inkosi g*aso;* Its captain.
&c. &c.

Here it will be observed, that *ake* is the genitive of declension I., *ayo* that of declension III., and *aso* that of declension IV.; the *w* before *ake* is the euphonic letter of umtu, *l* before *ayo* is that of ihashe, and *y* before *aso* is that of inkosi; *umtu*, *ihashe*, and *inkosi* being the nouns preceding the forms of the genitive, and governing them in the possessive case.

3. *Dative Case.*

The dative is used in forming the comparative of adjectives; as:—

Dimkulu *kuye*, *kulo*, *kuyo*, *kuso*, *kulo*, &c.; I am greater than he, it, &c.

The reason of the dative being used in this formation, is, that, rendered literally, the above sentences would stand thus: "I am great to him," "it," &c.

This case is also used in the sense of "with," preceded by nouns and the nominative No. 2; as:—

Lo 'nto i *kuwe;* That thing is with thee.
E zi zinto azi ko *kumi;* These things are not with me.
Ukuxolelwa kwezono zi *kuye* U-Tixo; Forgiveness of sins is with God.

4. *The Accusative Case.*

The accusative is always inserted in the verb, between the verbal prefix and the root of the verb.

Sometimes the *ablatives* No. 4, and No. 3, are joined together; as:—

Guye nami; It is he and I.
Dimi nabo; It is I and they.
&c. &c.

5. *Exercises on the personal and demonstrative Pronouns.*

1. What is the effect produced by the use of the nominative No. I. when used with adjectives?

In which of the persons and declensions do the nominative No II. and the accusative case take the same forms, and in which do they differ?

How are the possessive pronouns formed?

How are they formed when emphasis is required?

Which case of the personal pronoun is used in the comparison of adjectives?

How is the nominative No. 2 used?

Repeat the demonstrative pronouns according to each declension of nouns.

How are the phrases, "the same," "it is it," and "it is even it," expressed in Kaffir.

In what manner is "whose," the genitive of "who or which," usually expressed in Kaffir?

Give a few examples.

Repeat the forms often prefixed to the noun immediately following "whose," according to the different declensions.

In how many different ways can "whom or which," the accusative of the relative pronoun, be expressed?

Wherein do these ways differ?

How many *exceptions* exist to the general rules for forming "whom or which?"

Name them.

What forms are used for expressing, "Of, by, through, in, from, to whom, or which?"

Repeat the tables No. 16 and 17, Section V.

Correct the following errors.

Nouns, Adjectives, and Pronouns.

2. Ihashe e-nkulu yona; That is a large horse.
Inkosi e-nkulu lo; That is a great captain.
Di-gumtu o lu-kulu; I am a great man.
E zamahashe ma-kulu; Those horses are large.
Lo 'nto iy-into e inkulu; That is a large thing.
E so sitya zi-mhlope; Those baskets are white.
Utyalwa o-mnandi; Beer that is pleasant.
Usapo lo o-mhle; That is a pretty child.
Ukutya o ku-rara wona; That food is bitter.
Amampond-a noburoti bona; The Amamponda are brave.
Amahashe le yaya; Those horses there.
Li kwa lilo inkosi; It is the very same captain.
Umtu ukwazi li-kulu; or, umtu o kwazi zi-kulu; A man whose wisdom is great.
Ilanga e si kukanya ku namanhla; The sun whose light is strong.
Abantu a ba zityebi ba-kulu; The people whose riches are great.
Inhlu umtu o yi tandayo; The house which the man loves.
Umfazi u wa m bonayo; The woman thou didst see.
Izihlangu di teta gaso; The shoes of which I spoke.
Incwadi di funda galo; The book through which I learn.
Isicaka e di bendi teta kuye; The servant to whom I was speaking.
Umtwana di thlala nayo; The child with whom I play.
Umlingani wa di hamba nalo; My companion with whom I walk.
Ihashe lam di teta gaye; My horse of which I speak.
Umhlobo babo di m tetela yona; Their friend for whom I speak.
Inkosi yam di li sebenzela lona; My captain for whom I work.
Into di m lindela yena; The thing for which I wait.

6. *Exercises on the Genitive of Who or Which.*

Supply the requisite forms to express ***whose*** in the following sentences:—

Umtu uhlu inkulu; A man (whose) house is great.
Isicako misebenzi mikulu; A servant (whose) work is great.
Ihashe mendu makulu; A horse the speed (of which) is great.
Inkosi bantu baninzi; A captain (whose) people are numerous.
Abantu kwazi kukulu; People (whose) knowledge is great.
Umlambo manzi a namanhla; A river (whose) waters are strong.
Inkomo mabala a bomvu; Cattle the colour (of which) is red.

The remark made at page 205, as introductory to the examples there given, is equally applicable to those which follow here:—

Examples of the Personal Pronouns connected with the Verb.

1. The nominative case. The nominative case No. 1 follows the verb thus:—

PERS.	SING.		PLU.
1.	Diya hamba *mina;* I go I.		Siya hamba *tina;* We go we.
2.	Uya hamba *wena;* thou goest thou.		Niya hamba *nina;* Ye go ye.
(DEC.)		(DEC.)	
3. I.	Uya hamba *yena;* He goes he.	... IX.	Baya hamba *bona;* They go they.
... II.	Liya hamba *lona;* It goes it.	... X.	Aya hamba *wona;* They go they.
	&c.		&c.

When the nominative No. 1. thus follows the verb, it gives emphasis to the assertion, and distinguishes the person or noun referred to from others; as:—

Nangona abanye banga mkon ziyo U-Tixo, diya ku m konza *mina;* Notwithstanding that others serve not God, *I* will serve him *I.*

Andi sa yi kuvuma *mina,* napakade; *I* will never consent *I.* (Implying that it is my fixed purpose, from which I will never swerve, not to consent.)

2. The nominative No. 1. is also used when two nouns, or a noun and a pronoun, are spoken of in the same sentence, having the same forms of the nominative No. 2., to point out with precision to which person or noun the action of the verb is referred; as :—

Sa suka nesicaka, kodwa sa buya *sona* enhleleni; We started with the servant, but he returned in the path.

Sa suka nesicaka, kodwa sa buya *tina* enhleleni; We started with the servant, but we returned in the path.

3. It will have been observed that the nominative No. 2. is prefixed to the verb in all its tenses.

4. *The genitive case* is not used in connection with the verb.

5. *Dative case;* this case is used in Kaffir in the sense of *with* after neuter verbs used adjectively; as :—

Di qumbile kuwe; I am angry with thee.

6. *The accusative* is inserted in the verb thus :—

PERS.	SING.	PLU.
1.	Uya *di* tanda; He loves me.	Uya *si* tanda; He loves us.
2.	Uya *ku* tanda; He loves thee.	Uya *ni* tanda; He loves you.

(DEC.)		(DEC.)	
3. I.	Uya *m* tanda; He loves him.	... IX.	Uya *ba* tanda; He loves them.
... II.	Uya *li* tanda; He loves it.	... X.	Uya *wa* tanda; He loves them.
... III.	Uya *yi* tanda; He loves it.	... XI.	Uya *zi* tanda.; He loves them.
... IV.	Uya *si* tanda; He loves it.	... XII.	Uya *yi* tanda; He loves them.
... V.	Uya *lu* tanda; He loves it.		
... VI.	Uya *wu* tanda; He loves it.		
... VII.	Uya *bu* tanda; He loves it.		
... VIII.	Uya *ku* tanda; He loves it.		

It is thus inserted in all the tenses between the prefix and the verb; as:—

Di ya ku *m* tanda; I shall or will love him.
Wa *m* tanda; He loved him.
Ba di tanda; They loved me.
Di bendi *li* tanda; I was loving it.
Andi *ba* tandanga; I did not love them.

7. *Ablative case* No. 1. is used after *passive verbs* and the *present perfect tense of neuter verbs used adjectively*, meaning it is done by it, by me, &c; as:—

PERS.	SING.	PLU.
1.	Uya betwa *dimi;* He is beaten by me.	Uya betwa *siti;* He is beaten by us.
2.	Uya betwa *guve;* He is beaten by thee.	Uya betwa *nini;* He is beaten by you.

(DEC.)		(DEC.)	
3. I.	Uya betwa *guye;* He is beaten by him.	... IX.	Uya betwa *babo;* He is beaten by them.
... II.	Uya betwa *lilo;* He is beaten by it.	... X.	Baya betwa *gawo;* They are beaten by thee.
	&c.		&c.

8. No. 2 is distinguished in its use from No. 1, by No. 1. being used when the pronoun or antecedent *is the actor.* No. 2. is used when the action is performed in *consequence of, or on account of,* the pronoun or antecedent, or when the antecedent is merely an *agent* employed by *another* who is the *actor;* as:—

1	2
Yenzwa *lilo;* It done *by* it.	Yenzwa *galo;* It is done in consequence of, or through, it.
Ku biwe *siso* isicaka; It is stolen *by* the servant.	Ku biwe *gaso* isicaka; It is done through the servant. (Meaning, that it is stolen through some fault of the servant.)
Si bulawa *lilo* ihashe; We are killed by the horse.	Si bulawa *galo* ihashe; We are killed *on account of* the horse.
Si ncolile *zizo* izono zetu; We are defiled by our sins.	Si netyala *gazo* izono zetu; We are guilty *in consequence of* our sins.

N.B. As the above is a *very nice distinction,* and yet necessary to be well understood, and *strictly attended to in practice;* the learner will do well to pay particular attention to it.

9. The ablative No. 2. is also used after *an active verb* in the sense of respecting, or concerning, a person or thing; as:—

Siya teta *gaye;* We speak of, or respecting, him.
Uya teta *galo* ihashe; He is speaking respecting a horse.
Siya pikisana *gayo* leyo' nto; We are contending concerning that thing.

10. The relative pronoun can here be prefixed to the verb, according to the rules, pages 42 and 43 of the Grammar, but the accusative is not inserted; as:—

(DEC.)
I. Umtu a teta gaye; The man of whom he speaks.
II. Ilizwi u teta galo; The word of which thou speakest.
III. Inkosi e di bendi teta gayo; The captain of whom I was speaking.
IV. Isitya aya ku betwa gaso; The basket respecting which he will be beaten.
V. Usana o lu da teta galo; The infant that, of whom I spoke.
VI. Umti lowo da pikisana nawe gawo; The tree that, respecting which I contended with thee.
&c. &c. &c.

11. No. 3. This form is used for "with," when the noun or pronoun referred to is a joint agent with another in the action of the verb, implying that the action of the verb is performed conjointly, or at the same time, by both the parties mentioned; as:—

Siya hamba *nani;* We walk with you.
Niya hlala *nati;* Ye sit with us.
Ba besi hla *nati;* They were eating with us.
Siya sela *nabo;* We drink with them.

It (No. 3) is likewise used when "also" follows a verb; as:—

Siya tanda *nati;* We love also.
Si lumkile *nati;* We are wise also.
Ihashe la beli ko *nalo;* The horse was there also.

12. It is used for the conjunction "and," when two pronouns, or a noun and pronoun, are united; as:—

Wena *nami;* Thou and I.
Mina *nawe;* I and thou.
Bona *nalo;* They and it.
Wo hamba wena *nabo;* Thou wilt go and they also.
Sa si bona tina, *nabo;* We saw and they also.
So fa tina, *nabo* bonke abantu; We and all people shall die.
Isicaka *nabo;* The servant and they.
Abantu *nami* si besi hamba; The people and I were walking.

Examples of the use of the Relative Pronoun as connected with the Verb.

1. The relative pronoun is only prefixed to verbs in the *third person.* When thus prefixed, the present imperfect tense of the indicative mood is used for the present or any indefinite time, the particle yo being *affixed* to the verb.

2. If the nominative of the pronoun No. 2. (which is prefixed to the verb) commence with a vowel, or consist of a vowel only, that vowel is dropped, and the relative pronoun used in its place; but if the nominative commence with a consonant, the relative pronoun is prefixed; as:—

(DEC.)
I. Yena, o hambayo; He who walks, or umtu o hambayo.
II. Lona e li hambayo; It which walks, or ihashe e li hambayo.
III. Yona e hambayo; It which walks, or inkomo e hambayo.
VI. Wona o hambayo; It which walks, or umtu o hambayo.
&c. &c.

Ihashe e la hambayo; The horse which walked.
Isitya e si besi hlanziwe; The basket which was washed.
Into eya kucelwa; The thing which will be asked for.

3. To express the relative pronoun in the *first* and *second* persons, the tenses of the verb are used without any alteration taking place in the nominative No. 2, but the nominative No. 1 is prefixed to all the tenses, and in the past and present imperfect tenses the particle *yo* is affixed; as:—

Mina di hambayo; I who walk.
Wena wa hambayo; Thou who didst walk.
Tina besi hambayo; We who were walking.
Nina niya ku hamba; You who will walk.

4. Sometimes in the first and second persons *the ablative No.* 1. *is placed before the verb*, and then the relative pronoun of the third person is *prefixed* to the tense of the verb; as:—

Dimi o hambayo; It is I who walk.
Guwe o hambayo; It is thou who walkest.
Siti e siya ku tanda; It is we who shall love.
Ni beni *nina*, e ni beni hambayo; It was you who were walking.
Ubu *guwe* o wa tetayo; It was thou who talkedst.
Ebe *guye* o wa ye tetayo; It was he who was talking.

5. When the ablative No. 1. is preceded by the prefixes of the past imperfect tenses, the verbal prefix of the third person of the past indicative tense is prefixed to the verb; as:—

Di be di dimi o wa hambayo; It was I who walked.
Si be si siti a ba tetayo; It was we who talked.

Of "Whose," the Genitive of the Relative Pronoun, when connected with Verbs.

1. The forms found in No. 13, section V., page 42, of the Grammar, are used in connexion with the *verb*, in the same manner as when preceding *adjectives;* but the *accusative of the pronoun* of the same declension as the noun immediately following "whose," is inserted in the verb, and the particle yo affixed *to the past and present perfect and imperfect tenses;* as :—

(DEC.)

I. Umtu onkosi di yi tandayo; A man, whose captain I love.
II. Ihashe elinyau di ya ku zi bona; A horse, whose feet I will see.
III. Inkosi ebantu u ba ziyo; A captain, whose people you know.
IV. Isicaka esinkosi da yi ncedayo; A servant, whose captain I helped.
V. Usana olubuso di bu tandayo; An infant, whose face I love.
VI. Umlambo osibuko baya ku li wela; A river, the ford of which they will cross.
VII. Ubutyalwa obumanhla ba wa tandayo; Beer, the strength of which they love.
VIII. Ukutya okuvumba di li tandayo; Food, the smell of which I love.
IX. Abantu abankosi diya ziyo; People, whose captain I know.
X. Amaxosa amasiko dinga wa tandiyo; Kaffirs, whose customs I cannot love.
XI. Inkosi ezimahashe no wa bonayo; Captains, whose horses you will see.
XII. Imiti emasebi di bendi wa gaulayo; Trees, the branches of which I chopped.

Of Whom or Which, when connected with the Verb.

1. The learner will now do well to turn to the rules and their exceptions, inserted page 43, No. 14, section V., of the Grammar, and make them familiar to himself.

2. Examples of the first rule and its exceptions.

(DEC.)

I. Umfazi o da m tetisayo; The woman whom I reproved.
II. Ilizwi uya ku li teta; The word thou wilt speak.
III. Inkomo e di yi tengayo; The beast which I buy.
IV. Isitya a si tungileyo; The basket which he has made.
V. Usana o wa m tandayo; The infant which he loved.
VI. Umti o siya ku gaula; The tree which we shall fell.
VII. Ubulumko a ba bu tandayo; Wisdom which they love.
VIII. Ukutya inkosi e ziya ku ku swela; Food, of which the captains will be destitute.
IX. Abantu isicaka e siya ku ba nceteza; The people whom the servant will betray.
X. Amahashe e na wa kwelayo; Horses which you did ride.
XI. Inkomo abantu a ba zi tandayo; Cattle which the people love.
XII. Imilambo e di yi bonileyo; Rivers which I have seen.

3. Examples of the second rule.

(DEC.)

I. Umtu a ba bulala yena; The man whom they killed.
II. Ihashe a kwela lona; The horse which he rides.
III. Inkomo e diya ku rxela yona; The beast I shall slaughter.
IV. Isitya a ba ya ku tenga sona; The basket which they will buy.
V. Usana o si tanda lwona; The infant whom we loved.
VI. Umti e da gaula wona; The tree which I felled.
VII. Ubulumko a ba swela bona; The wisdom they are destitute of.
VIII. Ukutya e siya ku tya kwona; The food which we shall eat.

IX. Abantu e siya ku fúna bona; The people whom we shall seek.
X. Amadoda a baya ku fumana wona; The men whom they will find.
XI. Inkosi abantu a be va zona; The captains whom the people obey.
XII. Imiti inkosi e zi funa yona; Trees which the captains seek.

4. Examples of the fourth exception to the general rule, page 44, Remark IV.

(DEC.)
I. Umtu o ya ku funwa yinkosi; The man whom the captain will seek: *literally*, The man (that) who will be sought by the captain.
II. Ihashe e liya ku nyulwa dimi; The horse which I shall choose.
III. Inkomo e ya rxelwayo; The beast which is being slaughtered.
IV. Isicaka e si qashiweyo; The servant which is contracted.
V. Usana o lu twalwa lihashe; The infant whom the horse carries, or who is carried by a horse.
VI. Umlambo o wa guqulwayo; The river which was turned.
VII. Ubuso o bu tandwayo; The face which is loved.
IX. Abantu a ba ncetezwayo ligosa; People whom the favourite betrays, or who are being betrayed by the favourite.
X. Amahashe a ya ku kwelwa; Horses which will be ridden.
XI. Inkosi e ziya ku pakanyiswa; Captains who will be exalted.
XII. Imiti e ya gaulwayo; Trees which are being felled.

5. The relative pronoun, when prefixed to verbs, may be connected with all the ablative cases of the personal pronoun; thus:—

Abantu e siya kulwa *nabo;* People with whom we shall fight.
Amadoda a baya ku hlala *nabo;* Men with whom they will dwell.

Umtu e di teta *kuyo;* A person to whom I speak.
Inkosi e si teta *gazo;* Captains of whom we speak.

Exercises on the Personal Pronoun connected with the Verb.

When the nominative No. 1 follows the verb, what effect is produced thereby?

For what purpose is the nominative No. 1 used when a noun and a pronoun are spoken of in the same sentence, having the same forms of the nominative No. 2?

How is the nominative No. 2 used?

How is the dative case used in connexion with neuter verbs?

Give some examples of the use of *the accusative* inserted in the verb.

How is the ablative case No. 1 used after passive verbs, and the present perfect tense of neuter verbs?

How is the ablative No. 1 distinguished in its use from No. 2 when connected with the verb?

What case of the pronoun is used after an active verb in the sense of respecting or concerning?

What case is used in the sense of *with*, *also*, and *and*, when two pronouns, or a noun and pronoun, are united?

2. Insert the *accusative* of the pronoun in the following sentences:—

U-Satan u ya funa uku bubisa; Satan seeketh to destroy (us.)
U-Tixo unga 'nga tamsanqela; God wishes to bless (us.)
Dinga dinga kwela e lo hashe; I wish to ride (it,) that horse.
Ba tetisa; They reproved (him.)
Sa xota; We drove (them) away.
Na lathla; Ye threw (it) away.
Inja le andi tandi; I love not (it,) that dog.

3. Correct the following errors.

Di ya hamba wena; Thou walkest.
Zi ye za wona; They are coming.

Izicaka ziya sebenza bona; The servant's work.
Amahashe aya pala zona; The horses gallop.
Imilambo iya pompoza wona; The rivers run.
Nangona ba hleli abanye se diya ku hamba yena; Notwithstanding that others sit, I have determined to go.
Andi zi funa la 'mahashe; I do not want those horses.
Baya ku batetisa lo' madoda; They will reprove those men.
Aku zi tandana a bo bantu? Dost thou not love these people?
Imiti leyo ziya ku gaulwa; These trees will be felled.
Ba sindiswa guwe; They were saved by me.
Ba kululwa babo; They were released by us.
Si xolelwe gaye inkosi; We are forgiven by the captain.
Ubulelwe yiyo ihashe; He is killed by the horse.
Ilizwe u teta galo; The country of which he speaks.
Into sa teta gaye; The thing respecting which we spoke.
Imbali babe cokola gaso; The history respecting which they were conversing.

Exercises on the Relative Pronoun.

How are the relative pronouns expressed in Kaffir?
What nouns take o, which e, and which a, for their relative pronouns?
How is the place of the relative pronoun supplied in the first and second persons when prefixed to verbs?
Are there more than one way of supplying the relative in the first and second persons?
To what tenses of the verb is the particle *yo* affixed when the relative pronoun is used?

2. Supply the relative pronoun in the following sentences, and affix the particle *yo*, where necessary, to the verb:—

Umtu teta; The man (who) speaks.
Abantu ba hamba; The people (who) walk.
Ilanga liya ku puma; The sun (which) will rise.
Inkomo ya hlula; The beast (which) passed.

Isitya siya ku tungwa; The basket (which) will be woven.
Udaka luya ku suswa; The mud (which) will be removed.
Umlambo bu pompoza; The river (which) was running.
Ubutyalwa bu bila; Beer (which) is fermenting.
Ukutya kube ku pekwa; The food (which) was being dressed.
Amahlempu ya ku ncedwa; Poor people (who) will be helped.
Inkosi zi gweba; Captains (who) reign.
Imiti hlumile; Trees (which) have grown.
Di lila; I (who) weep.
Dimi li la; It is I (who) weep.
Di bendi dimi wa lila; It was I (who) wept.
Siti sebenza; It is we (who) work.
Ni beni nina ni beni hamba; It was ye (who) were walking.

Exercises on the Genitive of the relative Pronoun when connected with Verbs.

Supply the requisite prefixes to the noun following "*whose*," insert the proper accusative of the pronoun in the verb, and affix the particle *yo*, where proper, in the following sentences:—

Umfazi gama di biza; The woman (whose) name I call.

Ilizwe miti u ya ku bona; The country the tree (of which) thou wilt see.

Ilizwe bantu da tanda; The country the people (of which) I loved.

Inkosi sicaka bebe beta; The captain (whose) servant they were beating.

Isitya mniniso diya ku bona; The basket (whose) owner I shall see.

Usana nina diya ku ba di teta naye; The infant with (whose) mother I shall be speaking.

Umti masebi diya ku qamla; The tree the branches (of which) I shall cut off.

Abantu nhloko na bona; The people (whose) heads you saw.

Amahashe zi hlangu sa betelela; Horses (whose) shoes we fastened.

Inkosi nkomo ba xela; Captains (whose) cattle they slaughtered.

Exercises on "whom" or "which" when connected with the Verb.

1. How many ways of expressing "whom" or "which" in Kaffir are there?

Repeat the general rules.

How many exceptions are there to these rules?

How is "whom or which" expressed in the first person singular, and first and second persons plural, when they are the nominative of the verb?

How in the second and third person singular?

How in the second person singular, when the nominative is the past indefinite tense?

2. Prefix the relative to the verb, insert the accusative, and supply the particle *yo*, where necessary, in the following sentences:—

Lo ngumtu da ka limela; That is the man (whom) I reproved.
Idadi diya ku tenga; The duck (which) I shall buy.
Ukutya sa hla; The food (which) we eat.
Isitya ba lahla; The basket (which) they threw away.
Ubuhlempu di b'oyika; The poverty (which) I fear.
Umti ba be canda; The tree (which) they were sawing.
Usapo di tanda; The child (whom) I love.
Isicaka di quashile; The servant (whom) I have hired.
Inkosi siya ku busa; The captain (whom) we shall serve.
Abantu diya funa; The people (whom) I seek.
Amahashe si fumene; The horses (which) we have found.
Inkomo isicaka sa bada; Cattle (which) the servant stole.
Imiti abantu ba gaula; Trees (which) the people felled.

3. The learner can make exercises for himself on the second rule for the use of the "whom" or "which," *by omitting the accusative of the pronoun in the above sentences, and placing after the verb the nominative No.* 1 *of the personal pronoun agreeing with the antecedent.*

4. Prefix the relative to the verb, affix the parti-

cle *yo*, where necessary, and add the proper forms of the noun, and the ablative of the personal pronoun, according to the fourth exception to the general rule, page 44, Remark IV.

Umtwana tetisiwe; The child (whom I) reproved, or who was reproved (by me.)

Imilambo ya dalwa Tixo; Rivers (which) were made (by) God, or (which) God made.

Inkosi daliwe ukumkani; Captains (which) the king commissioned.

Amasela gwetyiwe umgwebi; Thieves (which) the judge has condemned.

Abantu ba bulalwa utshaba; People (whom) the enemy killed, or (who) were killed (by) the enemy.

Ubulumko bu tandwa; The wisdom (which) he loves.

Umkombi wenzwa Noah; The ark (which) Noah made.

Ulwimi lwa tetwa; The lie (which) they spoke.

Isitya senziwe isicaka; The basket (which) was made by the servant.

Inkomo ya ku tengwa; The beast (which) you will buy.

Isela la banjwa; The thief (whom) thou didst seize.

EXERCISES ON THE VERB.

On the Forms or Conjugations.

1. How many forms or conjugations of the verb are there?

Name them.

How is the *simple* form of the verb distinguished?

How are the *objective*, the *causative*, the *reflective*, and the *reciprocal* forms distinguished?

From which of these forms are nouns generally formed?

How are nouns of declension I. formed?

How of declensions III., V., VII., and IX.?

When personal nouns are formed from vowel verbs, what changes take place in the prefix?

How are nouns which are names of things formed from vowel verbs?

What remarks are made under No. 5, section vi., on the objective form of the verb?

With what form of the verb is the objective form sometimes used?

With what case of the pronoun is the reciprocal form often used?

2. Correct the following errors.

Di tshelo yena; I say so for him.

Ba nalolo nina lonkomo? What right have they with that beast?

U nayolo nina E lo hashe? What right have you with that horse?

Ni nayelo nina lomtu? What right have you with that man?

U nazolo nina amahashe lawo? What right have you with those horses?

Ba nyuka ku-Bawo; They went up to my father.

Aboni baya ku fa ezonweni; Sinners will die in their sins.

Aba kohlakileyo bo xotwa esihogweni somlilo; The wicked will be driven into hell.

Bebe hamba apa; They were coming here.

Di tenge lonto; Buy for me that thing.

Utengele leyo 'nto; Buy that thing for thyself.

Ba tengela; They bought for themselves.

Siya sebenza kuni; We work with you.

Niya nceda nabo; You help together with us.

On the Active and Passive Voices.

How is the passive formed?

Are there any exceptions to the general rule for forming the passive?

Name them.

On the Infinitive Mood.

When is the infinitive used as a noun?

When the infinitive is used as a noun in the genitive case,

how is it ascertained whether the active or passive voice should be used?

When the infinitive is *governed in the genitive* by a noun, in what sense is it used in Kaffir?

On the Indicative Mood.

How do verbs ending in ala form their present perfect tense?

What is necessary to be borne in mind respecting the formation of the present perfect tense of verbs ending in la?

On the Subjunctive Mood.

How is the subjunctive mood formed in Kaffir?

Can "ukuba" be prefixed to all the tenses of the indicative mood in the sense of "if?"

When "ukuba" or "ukuze" is prefixed to the apocopated form of the present perfect tense of the indicative mood, what does it express?

How is the negative of this last-mentioned form expressed?

When is the future present indicative tense, No. 3, used in connexion with the subjunctive mood?

Supply the sign of the subjunctive in the following sentences.

Niya toho, niya teta inyaniso; *If* you say so, you speak truth.

Baya cela, ba beya ku zuza; *If* they ask, they will receive.

Ebe kangela wa eya ku bona; *If* he had looked, he would have seen.

Diya hamba di bone; I go *in order that* I may see.

Baya funa ba fumane; They seek *in order that* they may find.

Uk'uba si m konza u-Tixo, zuze ubomi o bu gunapakade; *If* we serve God, *we shall* obtain everlasting life.

Si ncede, singa bubi; Help us, *that* we perish not.

Si kanyise sibone; Enlighten us, *in order that* we may see.

Lumka unga kohlisma; Take heed *that thou* be not deceived.

Correct the following errors.

Ukuba di teta aba sa ku va noko; If I speak, they will not hear notwithstanding.

Ukuba siya funa *siya ku* fumana; If we seek, we shall find.

Ukuba siya kolwa ku Kristus *siya ku* sindiswa; If we believe in Christ, we shall be saved.

Diya teta nencwadi ukuze *di funda;* I read in order that I may learn.

Diya hamba ukuba *di bona;* I go in order that I may see.

Baya baleka *ukuza* banga banjawa; They run that they may not be caught.

Twala lo 'nto *diya ku* ku niko ibaso; Carry that thing, and I will reward you.

Temba ku-Tixo *niya ku* sindiswa; Trust in the Lord, and ye shall be saved.

On the Participles.

What difference is there in the prefixes of the present imperfect tense of the indicative mood, and the prefixes of the present participle?

How are the past and perfect participles formed?

What is the difference between the present and perfect participles of the verb?

How is the passive participle and the passive verb distinguished the one from the other?

On Verbs used adjectively.

What voice and tense of the verb are used adjectively?

Are active intransitive verbs ever used adjectively?

When the relative pronoun precedes a verb used adjectively, what addition is made to the verb?

What form do active verbs take when used adjectively?

Are there any exceptions to the general rules?

Name them.

On the Irregular and Vowel Verbs.

How is an irregular distinguished from a regular verb?

How are the participles of irregular verbs and the imperfect tenses, present, past, and future, formed?

What is to be observed in the conjugation of irregular verbs which have roots commencing in v, z, h, or m?

How is a vowel verb distinguished?

How are the vowels which terminate the verbal prefixes of the regular verb affected in the conjugation of vowel verbs?

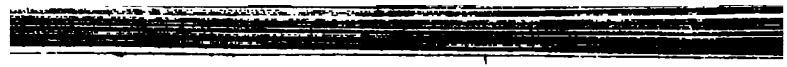
What are the exceptions to the first general rule?

Repeat the exceptions to Rule II.*

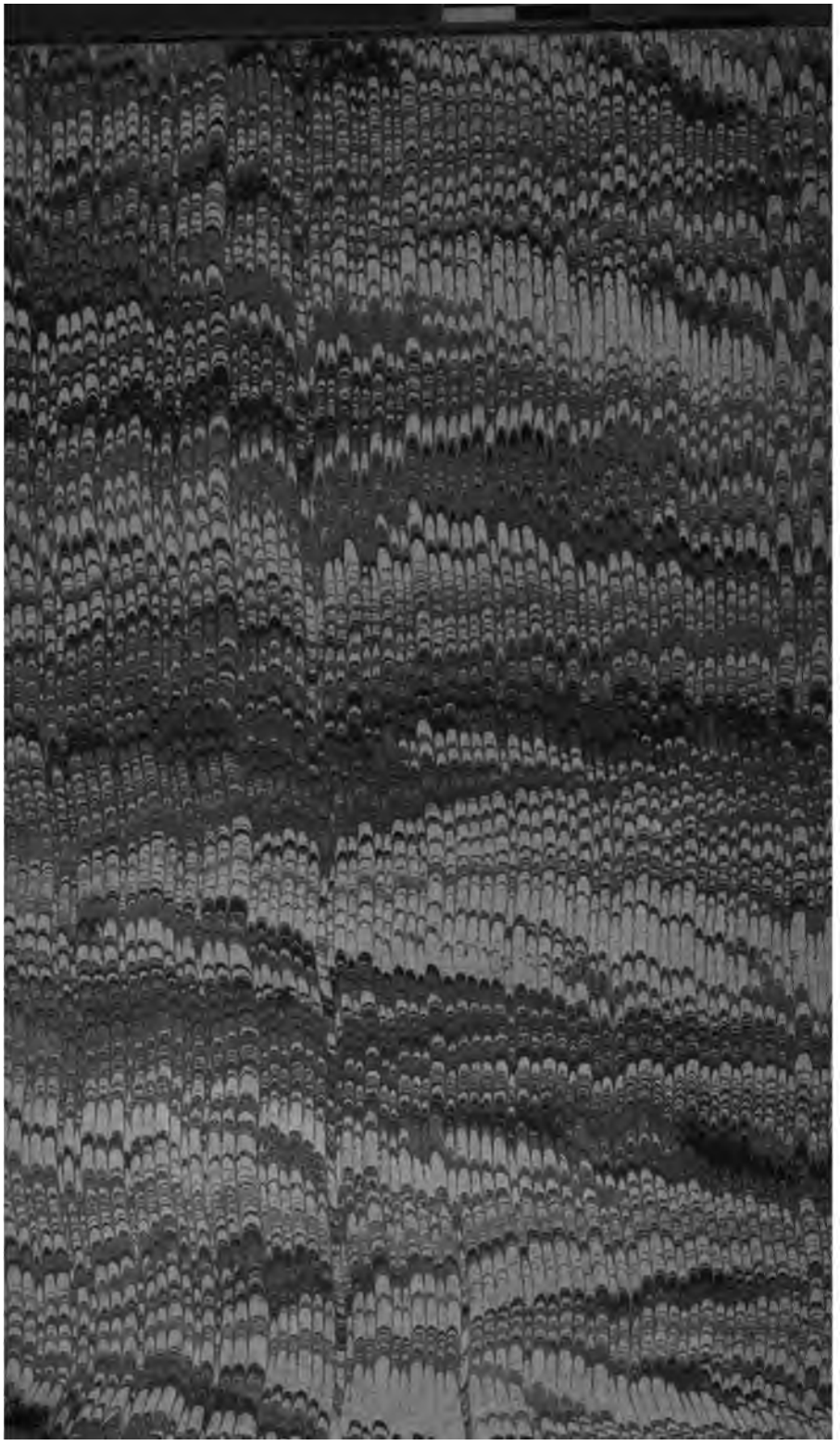
* The chapters on irregular and vowel verbs, on the auxiliary verbs, peculiar forms of the verb, impersonal verbs, &c., &c., are either entirely new, or newly arranged for this the second edition of the Grammar: they have accordingly been so constructed, so many examples inserted, and such instructions given in the body of the Grammar where these forms of the verb are treated of, as to preclude the necessity of exercises and examples here.

THE END.

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